he LUTHERAN

LIGHT FROM WITHIN

The church's witness must shine forth

l. 42, No. 18

FEBRUARY 3, 1960

Being Availab

THE WINTRY NIGHT and driving sleet made the pastor glad to be home at last. As he stomped the snow off his shoes, the phone rang. He picked up the receiver, hoping that it wasn't anything urgent. It was no night to go out again.

The voice on the other end of the line was almost hysterical. Sobbing and pleading, the woman asked him to come over to her house. She had just moved into the community and needed help. There was no one else to turn to. That settled it. The pastor put his overshoes on again and went out into the stormy night.

HE FOUND the woman extremely upset. She had recently lost her mother; had been in the hospital for a serious operation; worked in a factory to support herself and her husband. He was a chronic alcoholic. Even as the pastor counseled with woman, the man stayed in a back drinking.

The pastor wrote it off as just an chore in a busy day. He did not see people again for some time. Then one the woman called to thank him for a had done. Since his visit her husband not touched a drop to drink and she feeling much better.

THIS SET the pastor to thinking. all, what had he done? He had s listened to the woman's story and g her in prayer. Whatever else was done been done by a higher power. He had only one thing—he had made himself able. That was all that was required. took care of the rest.

—EARL T. KNAUS,

The LUTHERAN *News Magazine of the United Lutheran Church in Amer*

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PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Penns H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelph 29, Pa. Please allow four to six weeks for changes to become effective. To insure accura on changes of address, please include present address sticker together with your new addre

Subscription Price, $3.50 a Year.

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Printed in Second Class Postage Paid at Philadelphia, Pa.

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THIS WEEK . . .

● UNITED LUTHERANS didn't give enough in 1959 to meet the ULC budget or their Lutheran World Action quota. Larger giving in other Lutheran bodies put LWA over the top, but ULC boards and agencies will have to operate on smaller income than they had planned. The figures are on page 4.

NOTHING MUCH happened in a small rural New York State church after the evangelism mission which generated some short-lived enthusiasm two years ago. Pastor James Hilton, who came to the ministry after front-line duty in World War II and employment in the business world, was disappointed. So were some of the church members. They tried informal sessions where silent prayer and Bible discussions were featured. And now, things are changing. "Let's Start with Silence" is a plea that deserves to be heard (*page 16*).

● "THE FELLOWSHIP OF FAITH is breaking the sound barrier of language" among South American Lutherans. The German Evangelical Synod of Chile renamed itself the Lutheran Church in Chile. As Dr. Stewart Herman of the Lutheran World Federation reports (*page 12*), the new name indicates the degree to which South American Lutherans are becoming part of the country in which they live.

● "SHOULD A CATHOLIC be President?" is one of the much discussed political issues of 1960. This week it crops up in the book section (*page 31*) where Dr. Robert Van Deusen, Washington secretary of the National Lutheran Council, reviews Paul Blanshard's timely book, *God and Man in Washington.*

THE CHURCH IN THE NEWS

ULC giving short of budget

United Lutherans had shown an increasing awareness of the opportunities facing their church. Contributions for local and benevolence causes had marched steadily forward during the decade of the 50's. A large part of the contributions was allocated for church expansion at home and abroad.

After the record $11,311,781 given United Lutheran Church causes during the 40th anniversary "double-budget" year of 1958, there had been concern about the 1959 response. Synods had been urged to use 1959 to catch up on special area needs. At the same time, a ULC budget of $10,113,400 called for contributions far greater than ever before in a "normal" year.

When the books closed on Jan. 20, Dr. Edmund F. Wagner, ULC treasurer, and Carl A. Warden, comptroller, could report that the church had kept at least half the advance made during the anniversary year. Total received by the ULC treasury for 1959 was $9,183,718. This was 90.8 per cent of the budget. It was $1.8 million more than the 1957 receipts.

Thirteen synods contributed 100 per cent or more of their apportionment. Best response was 105 per cent from the New York and New England Synod.

Endress sees advance

When congregational and synodical come is tabulated, the ULC will have istered an advance over 1958, said Henry Endress, ULC stewardship rector.

"While I regret that we did not vide ULC causes with their full bu in 1959, especially after some disappo ment for them in the double-budget fort in 1958, this is nevertheless a not achievement," Dr. Endress said. "W all synod totals are tabulated I am tain that we together will have made advance beyond the accumulated t of the exciting stewardship year of 1 We are grateful to all synodical and gregational stewardship leaders for t inspiration, information and encour ment that led our ULCA membersh these more generous expressions of port for the total ministry of the chur

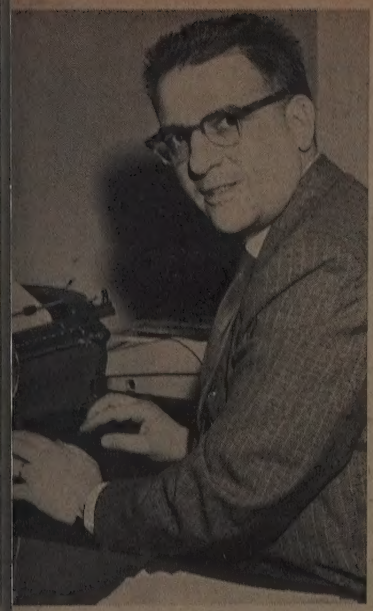
LWA goal reached

For the third successive year U Lutherans in 1959 fell short of tributing their full share for Luth World Action. Giving in other Luth

TEN YEARS OF ADVANCE

Apportioned income received by the Uni Lutheran Church and the percentage of total budget this represented has lea upward since 1950. Figures for the dec are:

Year	Income	Per ce of bud
1959	$ 9,183,718	90.
1958	11,311,781	75.
1957	7,342,045	96.
1956	7,115,049	93.
1955	5,962,700	99.
1954	5,752,788	95.
1953	5,047,422	96.
1952	4,640,528	89.
1951	4,392,933	84.
1950	3,986,885	82.



DR. HENRY ENDRESS
Local gifts count, too

es made it possible for the full $3.9
ion LWA goal to be reached, how-

he 29 United Lutheran synods in the
forwarded $1,768,826 for LWA, re-
ed the Rev. Raymond H. Tiemeyer,
ctor for the ULC. This represented
per cent of the church's $1,809,860

ighteen of the 29 U.S. synods were
per-centers or better. Indiana Synod
highest, contributing 125 per cent
s quota. The three synods in Canada
not included in the figures since they
ribute toward Canadian Lutheran
ld Action.

n-agers are insecure

utheran young people "are conscious
piritual inadequacies." They "do not
a confident, joyous faith." Most "are not certain of God's forgiveness or conscious of the fact that they are saved by faith."

These findings highlighted a two-year study of Lutheran teen-agers made for six church bodies by Lutheran Youth Research and reported this week. The Rev. Merton P. Strommen, youth director for the Lutheran Free Church, headed the project. Participating in the study were 2,000 young people aged 15 to 18 from 192 churches and an equal number of adults from the same churches.

The study showed a lack of familiarity with the Bible on the part of both young people and their parents, Mr. Strommen said. It also showed that pastors' messages did not get across to the young people.

"An uncomfortably large number refer to the Scriptures only occasionally," the director said. A "high percentage" admitted that their minds wandered during sermons and that they do not feel free to discuss their intimate problems with the pastor, he continued.

Adults called afraid

"The adults are afraid of the youth," Mr. Strommen reported. Adults feel that "youth are more critical and rebellious than is true." Young people are not sharply critical of their elders and there is "greater closeness within the family units than has been supposed," he continued.

One "highly significant" finding was that young people ranked social acceptance and physical well-being more important than religious values.

Young people wanted help from their church chiefly in the problem of choosing their life's work and "in determining how they can use their talents for service in Christ's kingdom," Mr. Strommen said. They want advice on boy-girl relation-

ships, but less about dating and more about marriage and a Christian view of sex. Adults "overestimate youth's interest in dating problems," the report stated.

The research project was sponsored by the American, Evangelical, United Evangelical and Lutheran Free Churches. The Augustana Church and the Missouri Synod were co-sponsors. Through group interviews and questionnaires, more than 50,000 answers were received. Complete results are expected to fill six volumes.

Churches will ask $11 million

Protestant churches of America will seek $11,418,000 this year to support their world-wide programs of aid to homeless and destitute people in other lands, Dr. R. Norris Wilson estimated. Included in this sum is the 1960 Lutheran World Action goal of $3,980,000. Dr. Wilson is director of Church World Service, a department of the National Council of Churches which aids 35 major denominations in overseas relief ministries.

U.S. churches will distribute more than 10 million pounds of clothing to needy people this year, Dr. Wilson continued. Surplus food distribution will total more than 300 million pounds, he said. Foods such as dried milk, wheat, flour and corn are donated from U.S. government stocks. Churches pay for their transportation and distribution to refugee camps, orphanages, hospitals and other service agencies abroad.

More foreign aid urged

Americans must "wake up to the urgent need of a far larger program of economic aid and technical assistance than anything we have as yet attempted," Dr. Edwin T. Dahlberg of St. Louis said. The president of the National Council of Churches made the statement on his return from a six-week round-the-world trip that included visits to U.S. tr in Asia and the Middle East.

While give-away programs often more harm than good, Dr. Dahlberg "People of all nations desire training resources for self-help." Such help surely a national defense measure as missile-building project," he added.

Although mainland China "is defi under Communist control," most A people "are as concerned about a and democratic society as we are," Dahlberg continued. "Their proble how to build up their economy and cational resources sufficiently so the do away with hunger, poverty, di and illiteracy. If we will only help at this point we will do more to communism and insure world peace by any number of military missions

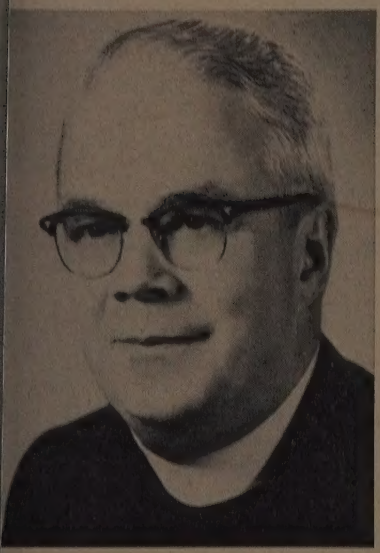
Bias report called biased

Religious discrimination is dec throughout the world, a United N study indicated. The study was pleted before the recent outbrea swastika-painting on churches and gogues.

The 30,000-word document pre for the UN Subcommission on P tion of Discrimination and Protecti Minorities said a change in attitu churches, government and the publ produced a "widespread trend" t equal treatment for all religions an for "atheists and agnostics." Arcot naswami of India, who prepared t port on a basis of information fr countries, urged that governments to a set of "basic rules" to elimin religious bias.

The report met with a cold rec from the International Catholic Union, an organization of Roman olic newsmen. Gary McEoin, spokesman, described it as a "tis

brication" prepared from official gov-ment "handouts." He said, "Even a sory observation reveals its utter in-equacy" for asserting that incidents of secution are rare. The report also pre-ted a "distorted" picture of conditions Czechoslovakia and other Iron Curtain ds, the union charged.



JOINS NATIONAL COUNCIL STAFF
Dr. Conrad Hoyer

oyer takes National Council post

For 17 years Dr. H. Conrad Hoyer d headed the National Lutheran Coun-l's Division of American Missions. The ugustana pastor, now 52, joined the LC staff in 1953 when it started a co-erative program in mushrooming war-dustry communities. Two years later e program expanded into a division of e council. Its work includes co-ordina-on of home mission expansion among utheran bodies, urban church planning, ral work, intercultural ministries and proach to the Jewish people.

Last month Dr. Hoyer, who has served the NLC longer than any other staff member, announced his resignation. He will take up new duties on July 1 as associate executive secretary of the Division of Home Missions of the National Council of Churches. His office will be in New York, where he will work with the Rev. Jon L. Regier, executive secretary.

Another NLC staff member resigned last month. Dr. Otto H. Dagefoerde left the post as consultant to the division of welfare, which he has held for nine years. He will become pastor of St. John's Lutheran Church (ALC), Toledo, Ohio.

Lund-Quist here for rest

Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation since 1952, arrived in the U.S. last month on an extended leave during which he will undergo medical treatment. Ailing since last March, Dr. Lund-Quist has three times been hospitalized, most recently with a "slight stroke." He is at the Mayo Clinic, Rochester, Minnesota.

During Dr. Lund-Quist's absence from Geneva, LWF affairs will be guided by a four-man "Cabinet of Directors," Dr. Franklin Clark Fry, LWF president, announced. Dr. Vilmos Vajta, Dr. Arne Sovik and Dr. Bengt Hoffman will be joined next month by the Rev. Kurt Schmidt-Clausen, German pastor who has been named assistant executive secretary of the world-wide organization which represents more than 50 million of the world's 70 million Lutherans.

Wisconsin Synod rift widens

A group of pastors in the Wisconsin Synod had urged that their synod sever relations with the Lutheran Church—Missouri Synod. The 350,000-member Wisconsin Synod and the 2.2-million-member Missouri Synod form the major

part of the Lutheran Synodical Conference. Missouri was "unionistic" because it sponsored military chaplains, permitted Boy Scout troops and shared in some welfare ventures with other churches, the Wisconsin protestors claimed.

At two recent conventions, the Wisconsin Synod refused to break its alliance with Missouri but continued in "vigorously protesting fellowship." This did not satisfy the dissenters. About 24 congregations left the Wisconsin Synod. The Rev. Edmund Reim, head of its seminary at Thiensville, resigned and has recently been named dean of Immanuel College, an institution for training pastors and teachers formed by the group that left the synod.

Last month Mr. Reim announced that 17 additional Wisconsin Synod congregations had been split over the issue of severing relations with the Missouri Synod. The protesting factions of these congregations will join with the other 24 in forming a new church organization, he said. About a dozen former Wisconsin Synod pastors now have such scattered and fragmented followings that they have been forced to take other jobs, Mr. Reim said. Two are selling real estate, one is employed in a chicken hatchery, one is a parole officer, and another sells fire insurance. In all, about 70 pastors and teachers have quit the Wisconsin Synod, Mr. Reim said.

Church building nears billion

Construction work started by U.S. churches during 1959 set a record of $935 million, the Census Bureau reported. This was an 8 per cent increase over the previous mark of $863 million set in 1958. Because of increased costs, the number of buildings included may not have been much greater than previous years. Some building starts were delayed by the steel strike, the said.

Construction starts by private h and educational institutions, ma which are church-related, showed decline from 1958. Hospitals and institutions started $568 million o struction, a drop of 5 per cent. tional buildings constructed cost million, a 7 per cent decrease.

Biggest boom came in non-publ reational facilities. The category i social halls, summer camps and tion centers. Total starts reached a $538 million, a gain of 29 per cen the previous year.

Kiss may gain indulgence

The Sacred Penitentiary in Ro not a prison, but a tribunal of the Catholic Curia which decides wha ances Roman Catholics must pa their sins and what means they m to find a speedier escape from purg

According to Vatican radio r the Penitentiary this month appro new indulgence. If a Roman C couple "kiss the wife's wedding rin piety, either together or individuall recite the invocation, 'O Lord, gr that, loving You, we may love each and may live according to Your law,' they will receive a partial gence of 300 days."

Partial indulgences take away p the punishment due for sins, acc to Roman Catholic teaching. The can radio said the new decree woul strengthen married love and fideli

Religions gain in Far East

At the close of World War II were only 38,000 Christians on T —30,000 Protestants and 8,000 R Catholics. Now there are more 400,000 Christians on the crowded

TERING THE ARK" is one of are Flemish Renaissance tapes- woven in Brussels in 1575 h were presented to Wagner lege, Staten Island, N. Y., by Hearst Foundation. Averaging ft. high and from 12 to 17 ft. width, the tapestries illustrate nts in "The Story of Noah."

230,000 Protestants and 170,000 Ro- n Catholics. This remarkable growth s reported this month by Hollington Tong, former Chinese ambassador to ashington. A Presbyterian, Mr. Tong writing a book on the growth of Chris- ity on the Chinese-held island.

Most striking change has been among iwan's light-skinned aborigines, who re head-hunters only a generation ago. out 80 per cent of these mountain esmen are now Christians, Mr. Tong d. Most are Roman Catholics, with ole villages having been converted to e Roman faith. Presbyterians are the gest of the 60 Protestant groups on the and.

Japan's search for faith after the war s led to the rise of "new religions" ich now enlist more than 18 million embers, Dr. Erich Ramsauer, director the North German Mission, reported he returned to Germany after a three- nth visit. The new groups have a wide peal because they combine Japanese stoms and traditions with "new revela- ns," he said. Christianity has also ined somewhat, now counts about 0,000 adherents among the Japanese ople.

And so forth

Estonian Lutheran refugees in Sweden have organized 62 congregations with 25,000 members. They are served by 80 pastors.

A priest serving on temporary assignment at St. Joseph's Roman Catholic Church, West Branch, Michigan, was arrested in late December on charges of absconding with $13,000 belonging to the parish. The Rev. Francisco Paz of Colombia, South America, was held on a larceny charge.

Gifts to U.S. churches and religious organizations in 1959 reached an all-time high of $3.9 billion, the American Association of Fund-Raising Counsel estimated. Total in 1958 was $3.6 billion.

Land-locked Vatican City may soon have a merchant fleet, according to Rome reports. Home port would be Civitavecchia, Italy, or Monaco. Ships would fly the yellow-and-white papal flag.

A nation-wide appeal brought 7,708,800 trading stamps to St. Francis Roman Catholic School, Provo, Utah. The 6,424 books of green stamps were turned in for two new school buses.

WASHINGTON

By ROBERT VAN DEUSEN

TREATY WITH JAPAN

LEFTIST STUDENTS stormed the Tokyo airport, throwing up barricades in an attempt to prevent Prime Minister Nobusuke Kishi from reaching the plane bound for the United States. Police guided the Japanese leader through a seldom-used entrance to the airport, and the plane took off leaving an angry crowd shouting anti-American slogans.

The occasion for the trip was the signing of a new treaty between Japan and the U.S. The pact, which Mr. Kishi has championed against strong Japanese opposition, will tighten the mutual security agreements between the two countries. His political foes opposed Japan's moving firmly into the western orbit.

The day after his arrival in Washington Prime Minister Kishi conferred with President Eisenhower prior to the signing of the treaty.

In the President's State-of-the-Union message to Congress, he had called on Japan and the nations of western Europe to help in the economic development of the countries of southeast Asia. Besides this, the discussion ranged over a wide variety of subjects: disarmament, Communist China, East-West relations, the summit conference, economic collaboration and military partnership between the U.S. and Japan.

The treaty aims to strengthen the bonds of trade as well as security arrangements between the two cou... The new pact has no terminal dat... can be ended after ten years by ... year notification by either side.

Terms of the treaty

THE TREATY authorizes the stati... of American forces in Japan. But ... quires prior consultation with Japa... fore U.S. forces can be deployed ... Japanese bases for combat, or befo... clear weapons can be brought into J...

Under the new pact, the U.S. is ... mitted to defend Japan in case of a... But Japan is not required to come ... aid of the U.S. if American territ... attacked. This, of course, is in re... tion of the fact that the U.S. ... stronger power, with more varied ... mitments.

Prime Minister Kishi is a colorf... ure. He is noted for his tenacity ... courage, which was shown durin... war when he defied Premier Tojo's ... to resign because of a difference in ... Kishi thought Japan should sur... after the fall of Saipan.

FOR HIS wartime activities, Kish... jailed for three years under Am... occupation, but never came to tria... war criminal. Since his entry into p... in 1952, when he formed the Li... Democratic party, his main foreign ... theme has been friendship with the ... For this he has been bitterly att... even by some within his own party.

Kishi became Prime Minister of ... in 1956. He visited Washington in ... and asked for drastic revision of t... isting Japanese-American security ... In addition to convincing U.S. of... he had to conquer vigorous oppo... at home. The signing of the tre... Washington was a personal victo... well as a landmark in U.S.-Jap... relations.

nadian affairs

PARLIAMENT OPENS

ARLIAMENT OPENED another session Jan. 14 with the customary "Speech n the Throne" read by Governor Gen- George Vanier. The speech had few rises this year. Here are some of the ortant items:

new department will be established be concerned with affairs relating to forests of Canada and their most ef- ve utilization and conservation."

egislation will be introduced to give federal franchise to the Indians. Most hem still live on reservations.

egulations regarding the payment of age pensions and allowances to vet- s for persons living outside of Can- will be relaxed. Such payments are e at present only to those who live at six months of the year in Canada.

dded status and responsibilities are osed for the territorial councils of Yukon and Northwest Territories. ntually these might become Canada's enth and twelfth provinces.

MERGENCY legislation will be intro- d "at the earliest possible oppor- ty" to aid those wheat growers whose ests were buried under the severe, asonable snow last fall.

espite the loss of some wheat due to early snow, the government still has ontend with farm surpluses. In order ssure the farmer of "a fair share of national income," there will be "a ion of existing measures to stabilize a prices."

or the first time in eleven years there no reference to the Communist threat o the need for collective security. ead, the accent was on a "lasting e between nations."

In the pursuit of peace, "a primary goal of the government will continue to be the achievement of the greatest possible measure of controlled disarmament." Emphasis will also be given to a recent Canadian proposal to study the effect of radioactivity in the atmosphere, soil and food.

Noting the absence of any reference to national defense, Lester Pearson, leader of the opposition, called it "a most surprising omission difficult to understand."

The omission may have been deliberate. The government is facing the fateful decision of whether to procure nuclear weapons for its armed forces, and thus commit the country to a nuclear strategy of defense. If the East-West relations continue to improve, that decision may never have to be made.

THE OTHER notable omission in the speech was any mention of either inflation or the "tight money" situation.

In 1958 Canadians had been urged to recognize "the dangers of inflation and the need to restrain demands which will give rise to increases in prices." In 1959 the warning was simply "as recovery proceeds, there will be increasing need for care to preserve the stability and purchasing power of our currency."

But 1959 ended with money hard to get and with interest rates climbing above 7 per cent for mortgages and threatening to break through the legal limit of 6 per cent for bank loans. But the application of economic controls, with the resultant "tight money" market, was political death for the Liberals just a few years back. So the Conservatives are playing safe—and silent—on the subject in 1960.

One item will not be overlooked this year, if Prime Minister Diefenbaker has any say about it. His famous and controversial "Bill of Rights" will be on the agenda.

—NORMAN BERNER

Former German Evangelical Synod Becomes Lutheran Church in Chile

The Common Bond Is Fai

By Stewart W. Herman

About a century ago, German immigrants, mostly Protestants, rounded Cape Horn in search of new homes and, sailing north along the coast of Chile, reached a magnificent natural harbor. They not only established a seaport which became Puerto Montt but spread out over the fertile land as farmers.

Today the port itself is a substantial community of 40,000 souls. On one of its main streets stands the southernmost Lutheran church on the globe. Much of its outlying membership, scattered over a good part of land between Punta Arenas and the Strait of Magellan, lives closer to the South Pole than does their pastor. His nearest Lutheran colleague to the south is probably his brother—a pastor in Australia!

It was in Puerto Montt that the Lutheran Synod of Chile held its 959 sessions, drawing pastors not only from Chile, but also from Peru and Bolivia. They totaled less than a dozen, but on that Sunday in October no other service of worship was conducted elsewhere in those three countries by a Lutheran pastor, save perhaps in Valparaiso where a mission of the Missouri Synod has been started.

The founders of Puerto Montt chose an ideal spot, far enough south to be in the cool, temperate zone, but not so far as to be exposed to the constant rain, cold and fog which characterizes the province of Chiloe. The town is lo not far from Chile's "Switzerl next to "Norway," where land t ceases and the lonely world of the f begins.

The railroad station near the c of the city fronts on *Plaza Alema* German Square—with its memori the first settlers. Across from it st the *Deutscher Verein*, a wooden s ture in which the synodical meetings held. A few blocks from the club the high facade of the old German theran church flanked by the parso on one side and a parochial school the other. These buildings reflect premature turn-of-the-century optim of the city.

Before the Panama Canal was b Chilean ports were flourishing gatew from Europe. The opening of the c in 1914 put Chile back to the end of line. Wars took their toll of whate German shipping remained.

Puerto Montt has little Latin Am can atmosphere. Cities south of Santi have temperate climate even though s sons are upside down—midsummer January, mid-winter in July.

Germans put their cultural stamp the empty land. Spanish-speaking scendants of the settlers—in third, fou or fifth generation—provide most of municipal and regional officials. governors of all four southern provinc

FARMING IN SOUTHERN CHILE WITH BAVARIAN TOUCH
Osorno Volcano is South American feature

of German descent. The economy is
nd.

here is nothing wrong with Puerto
ntt's apparently isolated location that
tle more development of the area fur-
south won't cure. As the population
nds and new immigrants carve out
nesteads or exploit the mineral de-
ts of rich and rainy Chiloe, the rail-
d at Puerto Montt will regain its
ortance. Local industry will grow.

he Lutheran congregation is growing
Many of its town members have
ved into modern houses on the hills
rlooking the harbor, but the pastor's
ily still occupies an old frame house
icturesque but uncomfortable. When
president of the synod let it be known
he would not help the congregation
a new pastor unless a new parsonage
e built (the present pastor returns to Germany this year) plans for a new parsonage were immediately made.

THIS WAS the place where the German Evangelical Synod of Chile met late last year and took a decisive step toward closer integration with the country in which it operates. It renamed itself Evangelical Lutheran Church in Chile.

It took years for the eleven parishes and nearly 20 congregations to complete the name change. It indicates that in Chile, as earlier in North America, the bond for Lutherans becomes less the common language than the common faith. Until recently, Lutherans considered German the only liturgical language suitable for their services. But their children are growing up with Spanish as their principal language, and the worldwide Lutheran fellowship is calling for broader vision.

Church membership was never limited to people of German descent. It frequently included Scandinavians, Balts, Dutch, but a knowledge of German was

---

Stewart Winfield Herman (Gettysburg Col-
and Seminary, Chicago University, Univer-
of Strasbourg, France) is secretary for Latin
rica of the Lutheran World Federation.

CHALET LODGE IN LLANQUIHUE PROVINCE
Switzerland in the Andes

necessary for full participation in parish life. Even today only the Valparaiso congregation holds regular services in the language of the land.

Chile was furthest removed from the tumults of the last two world wars. German communities suffered little. German schools remained intact and the language was never outlawed as in many other Latin American countries.

Today the fellowship of faith is breaking the sound-barrier of language. Only one delegate at Puerto Montt felt that the need for Spanish was not yet acute. He came from Lake Llanquihue, a prosperous settlement of Germans in the third, fourth and fifth generation where the mother tongue of most church members is still German. All other pastors and laymen believe that pastors should be bi-lingual.

In the Santiago church there are services for Latvians and Hungarians when the pastors from Buenos Aires fly over the Andes three or four times a year. This has been a regular arrangement the last several years. Now consider is being given to the possibility of e lishing a Hungarian pastor there. men from Chile are studying for the istry at *Facultad Luterana de Teo* near Buenos Aires, one is of Hunga the other of German parentage. have a full command of Spanish.

A few months ago a Swedish g professor at the seminary visited Sant and held a service in the "Gern church. It is high time that actio taken either by one of the Scandina seamen's missions or by the LWF c mittee on Latin America to arrange regular Scandinavian work in Chile. LWF committee sponsors the Lat and Hungarian work and provides s arships for ministerial students.

Lutherans in the Chilean capital a cosmopolitan group. Recently a of new buses was brought from Ja The representative of the firm was a anese Lutheran. In the summer reso Villarrica where a beautiful chapel been built on the shores of the lake thriving group of merchants from Middle East, including a young A who grew up in the Lutheran church Jordan. It is not easy for these pe to feel at home in predominantly Ger congregations, but the pastors and pe realize that faith takes precedence language.

In addition to belonging to the theran World Federation, the Chile Sy will continue to maintain its close c tact with the Evangelical Church in G many from which its pastors are still cruited for terms of six years. through support of the new semin near Buenos Aires, there is hope t future ministers will be found in Ch

The change of name is symptom of deeper changes in the life and thou

hese congregations which have come ng way from their early days of in- endence and isolation. The Puerto ntt meeting heard an excellent presen- on on stewardship by a leading lay- n, Hans Reimers, who is also synod surer. Pastor Werner Honold of Val- a was appointed to provide church- e leadership in the development of gregational life and giving.

The scope of Lutheran foreign mission rk was presented by Pastor Frederico te of Valparaiso who, during his fur- gh in Europe, had attended the an- l meeting of the LWF Commission on rld Mission. One result of the talk s an impromptu offering which I was ed to forward to the Geneva office. Arne Sovik, secretary of the LWF partment of World Mission, told the ile Synod that this was the first gift r received from Latin America. A nilar gift was entrusted to me by the ngregation at Osorno for the program Lutheran World Service.

IT MUST NOT be assumed that these old rman churches of South America are all and weak. The pioneering settlers fered great privation but their de- ndants are well off. They have well- pt, prospering farms and own impor- nt business enterprises in the cities. Some wooden sanctuaries have given ay to impressive new churches and the y may come when there will be many rge, beautiful Lutheran churches at the art of Chile's most important cities. urrently the tradition of a minimum nual contribution, which has not kept ce with inflation, retards the growth the church. Salary subsidies are sent om booming Germany.

The Chile Synod is increasingly con- ious of its responsibility to community nd world. In the post-war years it seemed natural for its people to give generously to the homeland. Great quantities of food and clothing were dispatched to Germany. That was a "family" affair.

But the Puerto Montt meeting began thinking in terms of social welfare in Chile. Among the visitors was Theo Tschuy, an American Methodist pastor of Swiss background, who has been appointed by Church World Service (USA) as its representative in Chile. For 18 months he had distributed surplus commodities especially among squatters who constitute a sea of misery lapping at the gates of virtually every large Latin American city. He is also the representative of Lutheran World Relief for the distribution of LWR clothing.

Neither Pastor Tschuy nor CWS-LWR are content with the role of playing Lady Bountiful. They expect the Protestant churches of Chile to get behind the material aid program with a local ministry designed to develop permanent solutions to human need. The Lutherans of Chile have been alerted to this opportunity.

CHURCH AND PARSONAGE AT FRUTILLAR
The architects were Germans

Let's Start with Silence

By James Hilton

This is a story of prayer and of a few people. It is not a success story in terms of great masses of people, messes of money, or programs.

Our congregation is small and rural. We have a "stable situation." This means that nobody expects anything to happen. Our only claim to fame is short pastorates. Our church is classified for men just graduated from seminary or retired men. The idea is that in a "stable situation" pastors can't hurt the congregation, nor can the congregation hurt them.

After my first year in the congregation, we had an evangelism mission, "by the numbers," as we used to say in the army. The United Lutheran Church called the orders and we snapped to as best as you can expect from a "home guard" outfit.

The mission week was thrilling—good services and enthusiasm. Unfortunately, enthusiasm cannot be substituted for conviction, though I know conviction carries much enthusiasm. We had mostly ent siasm which quickly wore off.

Last winter, a year and a half a our mission, our hard-working evangeli chairman came to me discouraged. all this time he had not been able to one other layman in our congregation go out visiting with him, in spite of fact that a number had participated thusiastically during the mission.

This was not a crushing blow to r One learns to face discouragement in "stable" congregation. But the situati was baffling and challenging. If ever are to awaken spiritually, we do at tim like these, or we go under.

I remembered a few years before wh my wife and I, baffled and discourag by the shallowness of our lives, turn to the Bible and prayer, and found a ne faith in Christ which eventually led seminary and this parish. Why not fo get the program and turn to Christ as w are always preaching?

My friend and I decided to meet t

er every possible Monday night, to to pray and let God do the leading. have done it. Very few Mondays been missed. We have come to look this as one of the most important ot the most important thing we do.

HE REALIZATION soon came that a otional Bible study was important in a meeting of hearts and minds. So n Bible reading and sharing of ideas ther always accompanied with apximately a half hour of silent prayer. ilent prayer is used because oral yer can become stilted and repetitious. extended period of time is used bese we have discovered that on other asions most of us have not begun to y before "Amen" is said. It takes e just to let our racing minds "center vn" as our Quaker friends say. Best of all, in silence one learns not to blat out petitions to God but to en; and in the silence God speaks in own way.

AFTER A FEW MONTHS of this experice, we realized that this fellowship st be shared. In an explanatory sern I invited the entire congregation to n us.

One man came the next Monday eveng, enjoyed it but never came again. practical American businessman might ve concluded that it didn't "pay off." We realized that we should use Jesus' way of personal invitation and did so. Now the group consists of seven or eight people who meet regularly. We know there is a danger of the group becoming spiritually snobbish but this is a better risk than no prayer group at all.

WHAT ARE THE RESULTS? I don't know. We may never be able to tell you. It can't be put into statistics but our personal faith and stamina to stand for Christ in the world are growing.

Our congregation remains "stable" in membership, church attendance and finances. But individuals are being touched here and there. We can see it.

My friend who first came to me has started at least four different Bible study groups upon request of his fellow workers. They meet as lunch-hour groups in the factory where he works.

We have seen this spirit work in some meetings and retreats we have attended lately. People would say, "There seems to be a new spirit here that we have not seen before." We feel our prayer group has a small part in this.

As an effort to help others to start with silence, there is a period for silent prayer after the service on Sunday mornings. Perhaps 30 people remain for this.

We can't dazzle you with results and really don't want to. We only know that this is something we ought to be doing, and we want to share our experience with you. Surely there must be others doing things like this and doing them better.

But we want you to know that off here in a little corner are some followers of Christ praying not only for their own situation, but for you. We believe that herein lies the power that has sustained the church through the ages, and the power to renew the church today. Our plea and prayer is: Let's start with silence!

EW YORK - STATE - born James Hilton limbed poles as a telephone lineman in urope with the 10th Armored Division durng World War II, went through college Union in Schenectady) after the war, vorked for four years for an automobile inance company, entered Gettysburg Semiary at the age of 28, graduated with a major in sociology and psychology in 1956, as served Bethany Church, Central Bridge, N. Y., 30 miles west of Albany, since then.

The Will You Leave Should Be Your Ow

A grown-up man wouldn't wear teen-ag clothes. His condition changes, the nee for careful planning of his life increase

By Thomas M. Corrigan

This article isn't what you'd expect from a lawyer. I myself didn't expect to write it this way. I intended to tell you how to make a "legal" will, and "plan your estate." Then, as work started, something more important came up.

I'd never been able to take for granted one of the familiar legal phrases in the language of wills, "I give, devise, and bequeath my *real* and *personal* estate . . ."

Every once in a while, those words would get stubborn, and refuse to run through my mind without stopping for a rest. I'd find myself thinking. "What's 'real' about land and what's 'personal' about bank accounts?" Why don't we human beings, who have learned to use *wills* well enough in planning our *property estates,* apply our "will power" to a sensible distribution of the most *"real* and *personal* estate" we possess—our lives?

It suddenly struck me that every single bit of legal advice on will-making and estate planning is far more valuable as counsel on how to spend a life than on how to save an estate.

Think of *your will* as meaning, not your legal, but your personal will, your will to be alive and to grow as a person. Think of your *estate* as meaning, your material wealth, but your estate state) of life, not what your prop but what your life, adds up to.

And now, let's pick out at random good "legal pointers" on the busines estate planning. Let's look at them, by one, in the light of these new de tions of *will* and *estate.*

Legal problems arise when you h made no will. It means to ignore needs of your family, to overlook consequences, or to omit appointing responsible person or bank to take cha of your children's property and perso Others pay for the "easy way out" leaving it to "the law" to take care everything.

Any lawyer can tell you how mu better it generally is to make a will, h you can include provisions in it whi may save your wife, family and oth heirs much unnecessary trouble and e pense. This is good legal advice—b isn't it pretty good personal advice to

Many people fail to develop their tr identity as human beings, have nev discovered that they have a "will" their own. Their spirit has died. "Havi

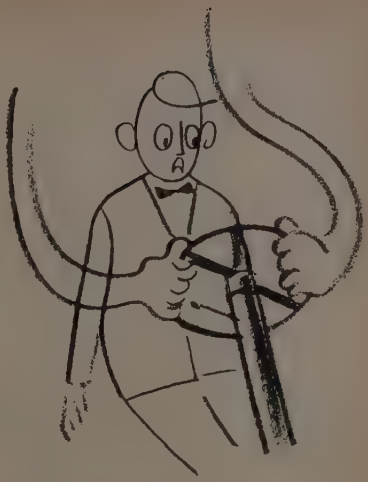
vill" creates problems for every "es- of a man or woman's life. A will eded not only to pass your property, also your lifetime.

USINESSMEN who have been con- ed too much with income-producing neglected the more personal affairs their estate's future distribution ugh a legal will neglect the future are of wives and children.

You cannot," a brochure on my desk atens ominously, "count on doing estate planning later, when you're so busy. It may then be too late." et's bring life to this warning of h by making it more personal. If delay too long, our children may away from us. We may become too to tackle a project we might once enjoyed. Letting it become too late lan where our property will go is g neglectfully. Letting it become too to find our place in life is not living l.

YOU MAKE NO WILL, the law of the controls the distribution of your erty. To be legally "without a will" ns not having signed a paper dividing stocks and bonds, land and build- Personally it means to be incap- of controlling your life, your talents

en you aren't busy it may be too late



Others will drive if you don't steer

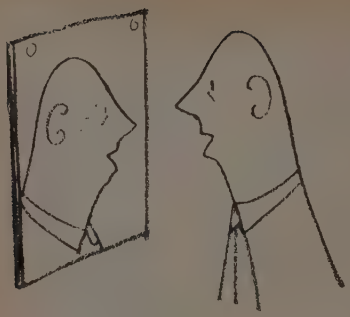
and the fulfillment of your hopes and dreams.

The law of the "state" can take control of your life too, and when it does, it makes your "state" an especially sad one. It is a "state" in which, like a child, you may find yourself dominated by the wills of others, or of circumstances; you have no will yourself.

LAW IS NOT SIMPLE, life is not simple. A man with a "simple will" may think he's done his part, but often he's as bad off as if he had no will at all.

An example of a too-simple will is one that leaves everything to the wife and, if she is gone, everything to the children. In terms of life, that's just what many unthinking men do. They "leave everything to the wife" and use all their will power on their business, on getting up at four A.M. to fish, play thirty-six holes of golf, or meeting "with the boys." Such a "will" overtaxes both the wife and children, puts an unfair burden on the wife and the children.

The advice of a lawyer against a "sim-



Estates change—so do you

ple will" often includes a suggestion that also offers an ideal solution to a plan of life. He proposes a "trust." Legally a trust tends to reduce taxes, relieve the wife of the burden of being responsible for the estate by turning that duty over to a trustee, and delays giving too much to the children too soon.

This holds true for life. In a family where mutual trust exists, the wife and children are not "over-taxed" by the man-of-the-family's failure to consider them in his plans. The wife is not left alone to be both father and mother, the responsibilities of a husband wh dead to his family's needs.

LAWYERS HAVE a final warning for ple who think that once they've ma will there's nothing else to worry ab They say, "Just because you have plan your estate now does not make that good for all time. Your earlier will become obsolete, because of change your family, in the nature or amoun your property, or in the law."

Estate plans become obsolete as n as our life plans. Everyone's life needs regular reviewing.

Review your estate plan with lawyer, but above all, try reviewing laws under which you are living your too. For the latter, you won't nee lawyer or a law library. A look in Good Book and some psychological sight will do it.

You have only one estate. You h only one lifetime. It takes a lifetim create an estate, both in property an personal talents.

One Dollar for Churc

BY LENA BERGSTROM

I DON'T CRY OFTEN. And I don't spend many nights lying awake. This time I did both. I kept the covers around my face and I made no sound, but I was miserable.

I was a poor manager of my life and my money. I had come to realize it at a stewardship meeting in church.

A little light seeped through the drawn blinds, just enough so I could see where the windows were. I wasn't trying keep any secrets from God; I knew was impossible. I'm not a good stew of my life, I thought, or I wouldn't in this position. Fragments of the m ing came back to me.

"In the Old Testament, giving was tithe, a tenth of flock and field," Peterson, one of the trustees, had s He was a tall, slender man. "The N Testament puts it this way, to lay a something the first of the week."

did put something aside each week, it was little—only a dollar. "Nat-ly, all cannot give the same amount," doctor had said pointing with the il to the line of one-dollar pledges he pledge list. There were no names to the one-dollar line. "This side esents the pledges of retired folks young people still not self-support-This is all they can give."

wasn't retired, and I wasn't in school. best thing would be for me to drop of church. I wasn't carrying my e. But if I dropped out of church, life would be empty.

Nobody can tell another how much hould give," Dr. Peterson had said. at is between himself and his con-nce."

MY MIND I began to count my ey. Because my husband's salary ly covered essentials I had taken a time job to give me a little some-g to spend. My church money and oys' came from this.

was a telephone solicitor for a storm and insulating company. My desk a corner of the davenport in the g room and the telephone was on tea table. I worked an hour a day five days a week. My pay couldn't below six dollars a week and once nt up to sixty.

ut always there was a check when ay came. When I cashed it, I always irst a dollar in the church envelope. d I afford more?

he doctor's words hung heavy on me. ween yourself and your conscience Surely there must be more than a r a week that I could put aside.

m I cheating God? What did I do my money? I spent nothing on s. Radio and television were in the e. The money I earned was spent way I saw fit.

I paid thirty dollars a month on a used car. Each time I made the payment I felt guilty. It was a lot of money just to keep from walking.

But in Seattle, in spring, and fall, and winter the rain splashes. I could walk to church. I used to. I remembered how soggy-wet my shoes used to be and how I felt coming to church with the curl all blown from my hair.

The car was handy too when I shopped for groceries. Should I do without it?

I HEARD Dr. Peterson's voice again. "The balcony needs to be finished for a crying room so mothers who do not want to leave a tiny baby in the nursery with older children will have a place."

I agreed. Several times the pastor's sermon had been drowned out by a screaming baby.

Twenty dollars a month went on the washer payment. I loved that machine. Was it a luxury?

THE NEXT MORNING John stopped in the doorway as he was leaving for school. He pointed at his feet. "Look, Mom."

His shoes were shabby and the heels worn down. A faded sock had a hole. "We'll go shopping right after school," I said.

"I need more pencils and paper, too."

I was glad my dollar was already in the church envelope and sealed tight. Maybe God understands why I can give Him no more than a dollar a week.

Courage Must Be Learne

By Lindsay Ronald

Since our church is in one of those "changing neighborhoods" vandalism could be something for us to be concerned about. But we haven't had to worry about it, and I feel that the reason is that the youngsters around us have learned at least some respect for property, particularly God's property, through the daily contact I have had with them. (Of course, I have to keep my fingers crossed even as I write this, because something could always happen tomorrow.) This does not mean that we haven't had scrapes of one sort or another with children who let their enthusiasms run away with them from time to time.

I watch the situation closely, particularly after a wet snowfall. I know a boy plus good packing snow equals snowballs. It was that way when I was young, and times haven't changed on this score.

Usually when it snows, I permit the children to play with their sleds on the front lawn of the church. Our neighborhood is completely flat, and the slope on our front lawn is the nearest thing to a hill for several blocks around. But when they are out sledding I observe a double alert and keep a weather eye out for snowballs.

One day, during the noon recess from school, about twenty boys were congregated on our front lawn, and the snowballs started flying.

So I went out on the front porch announced, "O.K. you guys. No don't mind if you throw snowbal each other. You can throw all the s balls you want (providing they don't tain rocks), but get this, now. Don' dare hit the church with a snow Remember this is God's house!"

Since there were sheepish look some of the faces of the boys sta before me, I looked a little closer. enough, there was evidence that thr four snowballs had already hit the ch I appointed two boys to scrape the off the bricks, repeated what I said an extra exclamation point at the of the sentence, and went back t office to finish a sermon.

I wasn't inside two minutes bef heard a crash and the tinkle of gla the front door. Rushing out to see had happened I found scraps of sno side, and a tiny pane of glass brok

Since the windows in our doors small, I knew that either the your who had thrown the snowball must aimed with fantastic accuracy, or t had been an accidental hit. The were against the former, so I de immediately that it was an accide rushed outside.

"Who threw that snowball? Did just tell you not to hit the church? did just what I told you not to! who threw it?"

Silence.

Don't kid me. That snowball just
n't up and pack itself and fly through
air by itself. Somebody threw it.
o?"

ilence again, then a weak voice from
back of the crowd.

We don't know who did it, Pastor.
body saw who did it."

Vell, I had to admire them a little for
tattletaling on each other, and I
them so.

I don't want anybody to tattletale.
ant the fellow who threw it to own
to it. I won't hurt him. I just want
to be honest about it and give him-
up and we'll make arrangements to
it fixed. Now, who did it?"

till no answer. Obviously we had
e to an impasse. So, I repeated the
Sermon about not hitting the church,
them they couldn't play on the lawn
until after this snow had melted, dismissed them and sent them off to school. Clearly, they had learned a lesson, but the culprit was not uncovered.

That evening I got a phone call: "Is this Rev. Smith, the minister at that church on Hale Avenue?"

It was a child's voice.

"Yes, who is this?"

"Well, I don't mean to say, but I know who threw that snowball. It was Billy."

"O.K. Thanks for calling me. Now you tell Billy that I want him to see me about it. Just tell him to come down to my office and walk right in. I won't hurt him. I just want him to admit it by himself."

"O.K., Pastor, I'll tell him. But we wondered—the other fellows and me—if it would be O.K. to take up a collection and pay for the window . . ."

Bless their little hearts, anyhow, they had good intentions.

"No, that's a grand offer, but it won't be necessary. I don't think the glass costs more than 50 cents. Just tell Billy to come to my office. I'll take him with me to the hardware store, we'll get a piece of glass, and we'll put it in together. I'll show him how to fix broken windows. And to pay for the glass, I'll let him sweep the basement once."

"O.K., Pastor, I'll tell him." Click.

With a true TV sense of drama, my informer hung up. He had done his job.

I WISH I COULD say that Billy reported to me—it would make a grand story—but he didn't. For several days I pretended that I still didn't know who did it. Several other boys couldn't keep the secret, either, and told me it was Billy. Either they were telling the truth or they all had it in for that boy.

For a week I kept a sign on the front door of the church inviting whoever broke the window to come inside. I knew it was asking a lot, but I was hoping against hope that Billy would find the courage to do it. This had the makings of a very fine relationship between us if he would come across.

But he didn't. Eventually, because I had made such a big moral issue out of a 50-cent pane of glass, I was forced to hunt out Billy at school.

The principal told me about him. He was two years behind. He came fr poor family. His parents were ze There was just nothing in his home could teach him to be courageous. I been expecting too much.

Billy was called into the princ office, a tall, gangly kid with buck t I talked to him briefly, quietly, and him how the other youngsters had he threw the snowball. Yes, he had there. Yes, he was throwing snow but no, he didn't break the win That was his story, and he stuck to

I asked him if, regardless of wh he did it or not, he would be willi help me fix the window, as a sort o son to the rest of the kids. Sure, be glad to do it. We made an app ment for the following Saturday.

BILLY NEVER SHOWED, so I dism the whole thing. One of the men o church council eventually fixed the dow. Later, I learned from another former" that Billy had wanted to and help, but his mother had kept at home. She had said there was no son for him to do it if nobody actually prove he threw the snowb

So, the case of the broken wind closed—except in my memory, and and the other boys who were the know they remember it. We haven' any snowball trouble since.

SOUNDS OF THE CITY

TWO MEN were walking down one of those concrete canyons some call streets when suddenly one stopped and laid his hand upon his companion's arm. "Listen," he said. And there, sure enough, far from his native haunts, was heard the cheerful chirping of a cricket. No one else apparently heard it. The crowds surged through the streets, intent upon their business. Then, drawing a silver coin from his pocket, the first man let it drop to the sidewalk. Immediately as though they had been set in pivots, a dozen heads turned around inquiringly.

—JOHN W. RILLING in *Have a Good Day!* (Muhlenberg Press)

IVE MAKE A FAMILY

ore Blessed to Give . . .

VE HEAR NEWS of mission churches read about them in our church pas. But it's a long time since a new rch has been established in our area. uppose that's why our congregation es such an interest in St. Luke's, the sion church in Mayville, about fifteen es north.

everal of our congregation have atded services there. Our pastors, Pastor l and Pastor Hanson, have preached re. Dan and I have gone to services to a Sunday supper. There's someg exciting about a new congregation. St. Luke's everyone seems so eager sincere.

Karen was there when our choir joined St. Luke's choir for a Sunday concert. e attended a district Scout meeting re.

Our church is making one really big tribution to St. Luke's . . . financially . . . we are donating the new service ks. This gift was decided by our gregation.

IRST, Pastor Ittel made a visit to St. e's and reported that they were using old service book, because a couple hundred used books had been given hem.

hen Mrs. Anderson said one day at a mittee meeting where ten women e present, "We went to St. Luke's day, with friends who live in Maye. I was so confused during the liturgy ause they use the old service book." ven Karen was interested in seeing St. Luke's had the new hymnal. "It's a shame to have a new congregation and use the old book," she said after their choir visit. "Our choir had to watch its step, because we were ready to sing one way and St. Luke's was going another way."

"Let's remember that the content of the service is the same, no matter what notes or chanting or singing is used," I told Karen.

"Oh, I know, Mother. Don't preach. But why can't they have the new book?"

"Money, money, money! That's why." Dan laughed as he joined our conversation. "Don't forget, St. Luke's is exactly twelve months old. The Board of American Missions had to provide a mission developer and help them to start in some sort of a building. It took six months to gather a congregation. Now they're saddled with expenses and hoping to become an established church and thinking about a site for a church building . . ."

"O.K. We see why they can't afford new hymnals." Pete stopped his father's explanation. "Got a nice bunch of people at St. Luke's," he said with junior high condescension. "Be a fine church some day."

"Some day!" I objected. "It's a fine church *now*. They'll make out. And when they can afford the new service books, they'll buy them. Not before."

ANYWAY, you can see how various minds were thinking about St. Luke's and its books. No one was doing anything about it, but casual conversation often lights fires.

One day, our women's group entertained the St. Luke's women. Pastor Hanson gave the prayer and reading for the day. He stayed for coffee and to chat with the visitors.

One of the visitors had the new service book in her hand and was skimming it from the first page on. "It's wonderful," she said, when Pastor Hanson joined her coffee group. "I haven't even seen it before. We moved to Mayville just recently. Our former church still used the old book and now at St. Luke's we use the old one." She closed the book and ran her hand gently over its red cover. "I wonder when St. Luke's will be able to afford these?"

That did it! The fire was lighted. Several people heard her question. Regina Kent, who probably isn't too sure what a mission church is, said to me, "Has our church started a gift fund for hymnals for St. Luke's? Put my husband and myself down for two books."

SOMEONE ELSE SAID, "But St. Luke's would need at least a hundred books. Maybe more. They're really growing. That young pastor is a whirlwind. Even a hundred books—think what that would cost? We had a hard time financing our own books."

"Only because we bought them at a time when we were strapped financially," I reminded the group. "Remember?" The congregation had just decided on some church repairs. That meant an extra contribution. And the women's groups paid for the redecoration of the second parsonage for Pastor Hanson and his family. That was extra."

As Pastor Ittel often says—just toss an idea to a bunch of women enjoying their coffee and you'll soon have a plan and a committee. Mrs. Kent, who would have refused to be on a committee a year ago, said, yes, she'd be the chairman. I suggested her because she'd offered first two books.

OF COURSE the St. Luke's fund di swell overnight. The plan had to be proved by the church council, the fina committee, the pastors, and the congr tion. We had to be careful not to blab too much. We didn't want *everyone* St. Luke's to know the plan.

We wanted this to be *our gift, stewardship,* for the new congregat It took our congregation a long time raise a fund that would buy a hund books. But a couple of our wealth parishioners made generous gifts. Dickenson sent a check for ten boo He told Dan and me it was because h had such a good dinner at our hou We hadn't planned to talk about book fund, but I suppose one of the M tons brought up the subject. Maybe was Dan? I remember that he looked something in our copy of the service bo while Mr. Dickenson was here.

We're all looking forward to the day not too distant now—when the boo will be dedicated at St. Luke's. "I'd b ter consult with the pastor at St. Luke Pastor Ittel said last week. "You kn what will happen. St. Luke's will de cate those books at a morning service our congregation will be there en ma Pastor Hanson and I will have an em church here."

It's all arranged now. The books going to be accepted and dedicated a Sunday *evening* service. Our pastors v take part, our congregation is invit there will be coffee and cookies lat St. Luke's members are excited. So a we. That hall St. Luke's is using for services will be jammed. The floor a ceiling will tremble as we sing out lust . . . trying one of the new hymns.

"Because my stomach was nervous, my doctor started me on Postum!"

"Sure, most everyone has a jumpy stomach before big occasions. But when I started to have one even on ordinary days, I began to wonder.

"I couldn't imagine why things weren't tasting too good —or feeling too good after I'd eaten them. I went to the doctor. He examined me, then said maybe I was drinking too much coffee. He explained some people can't take all the caffein in coffee all the time, suggested I try Postum instead because Postum is caffein-free.

"I started drinking Postum and haven't had a jumpy nerve (or stomach) since. Check with your doctor. Chances are he'll recommend Postum. You'll like it."

Postum is 100% coffee-free

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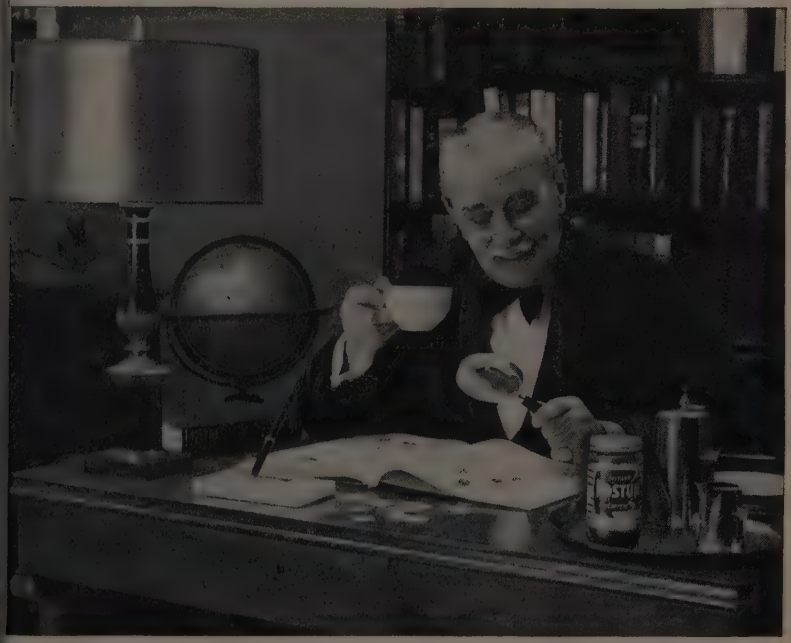


WORSHIP NOTEBOOK

SUPERSTITION OR FAITH?

I ONCE WENT to a "high" Episcopal church on Feb. 2. The rector, at one point in the service, went to the lectern and in a "veddy, veddy" clipped British accent made the following announcement:

"The Epistle for the Festival of the Presentation of our Lord Jesus (*solemn bow of the head*) Christ in the Temple, commonly called the Purification of the Blessed Virgin Mary (*less solemn bow*), popularly known in the Catholic Church as Candlemas, and among the Pennsylvania Germans as *Groundhog Day* is written . . ."

That's really nailing the old bearskin to the barn door, isn't it?

For as long as I can remember Groundhog Day had always been a subject of much conversation in the part of the country where I grew up. The evening paper on the night before usually depicted the furry little animal sitting on a pile of snow. Overhead were words everybody understood: "WILL HE OR WON'T HE?"

FOR A LONG TIME I couldn't keep the terms of the prediction straight. If the groundhog saw his shadow, did it mean that we would have a longer winter, or did it mean that spring was just around the corner? If the sun shone on Feb. 2, wasn't it logical to assume that the winter was just about over?

The Pennsylvania Germans aren't the only ones who associate superstition with Feb. 2. The custom of predicting the weather on this day, with or without the groundhog, came from Europe. A bright sun was a portent for continued winter weather and a poor year ahead for crops.

The church also contributed to su stitions connected with this day. In pa times Feb. 2 had been a feast of li in which torchbearers re-enacted C search for Proserpine. Taking over day, the church appointed it for the bl ing of candles, a consequence somew logically derived when it is rememb that on the fortieth day after Christ the infant Jesus was taken to the Tem and there the aged Simeon sang his hy in which occur the words: ". . . a ligh lighten the gentiles . . ."

UNFORTUNATELY, the candles bles upon this day encouraged greater su stition. People took them to their ho and used them at times of distress. I haps all of this is sufficient reason us to ignore the observance of Feb as a holy day.

Yet the *Service Book and Hym* makes special appointments of a set propers for this day, and in the rub (*page 278*) it is accorded the status c "lesser festival."

Moreover, there are special less (*page 281*) appointed and psalms (*p 283*) for Matins and Vespers and following hymns (142, 394, 389, 5 and 397) are suggested for the festi What shall we do—pretend that it doe exist? Or shall we try to discover whet there is, behind the superstitious servances of the day, a worthy cause us to keep the day, if not in our churc then certainly to remember in our priv devotions?

According to the law of Moses w

ewish woman gave birth to a son she regarded as unclean until on the forty day she went to the temple for a cial act of purification (Leviticus 12:). This action had a twofold purpose: purification of the mother, a relic n the ancient pagan religions; and redemption of first-born sons by the stitution of an offering instead of the nitive custom of sacrifice (Exodus 2, 22:29-30, and 34:19-20).

T. PAUL catches the significance of this bolical offering when he says, "But n the time had fully come, God sent h his Son, born of woman, born under the law, to redeem those who were er the law, so that we might receive ption as sons" (Galatians 4:4-5). s what appears to be little more than turgical rite has important meaning all men. This is all recorded in the spel for the Day.

t is perhaps unfortunate that the stle for the Day (I Cor. 1:26-31) s not attach so meaningfully to the spel as would other portions of the tles. Certainly there are passages of pture which serve to show that as ist was presented as a child to God, too shall we one day be presented him to the Father (Ephesians 5:27; ossians 1:22; Jude 24).

ONE FEELS equal misgivings about the ointed lesson from the Old Testament. h such great reliance for the purpose this day in the books of the Law, uld it not have been better to select of the passages from Leviticus? Still, he words from the prophet Haggai, ch bring to mind the familiar strains n early portion of Handel's *Messiah*, e is the promise of him who will e and in whose house, filled with y, God will give peace.

Perhaps the greatest strength of this day lies in the closing words of the Gospel, the familiar hymn of Simeon we know as the *Nunc Dimittis*. Here is the best antidote to superstition. In place of the many absurd notions we allow to influence our lives (and too many of us are superstitious in spite of protestations to the contrary), we would do well to set the example of Simeon before us as a pattern for each day.

ALWAYS THERE is anxiety among us. We are ever waiting for that which is to come. But when it comes or doesn't come, what then? We go on waiting. Each day is more often filled with concern for the next than in solid absorption with what is now. Because we are obsessed with the future we try all sorts of devices and notions which attempt to pierce the veil of the future. This is just as true of the man who plays the stock-market as it is of the Pennsylvania German farmer who seeks out the groundhog to predict the weather.

Yet look at Simeon. He knew that one day God would intervene in man's anxious life. He had been promised that he would not die until his eyes fell upon the instrument of God's love. When it did happen he was there and his joy poured forth in a song of thankful resignation and joy for God's goodness.

Isn't this a song that we too can sing? You don't have to be a tired old man waiting in a temple. There is scarcely a moment of your life when the words of Simeon don't convey the meaning that you know you really want to express. Whether it is at the conclusion of the communion service, at the close of the day as you go to sleep, or before any one of the thousand-and-one tasks you face, these words should be yours.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Music vs. clothes

QUESTION: Rosa is thirteen. For three years she has had music lessons, and she has done fairly well. Her enthusiasm for practice is far from notable. Now she wants to discontinue the lessons—says they are too expensive. She is anxious to use that money for buying extra clothing, for which she has real enthusiasm. We have been anxious for her to develop her music and can't see her viewpoint.

REPLY: It is possible to push music instruction too hard, especially with a youngster who has only medium talent or less. Most children fall into that sort of category, though a good many fathers and mothers seem unaware of it. The wish for outstanding performance and the hoped-for pride of parents may unduly color their judgment.

Whatever Rosa's capacity, or lack of it, she seems to be using the situation for her own purpose. The cost of lessons is now confusing the issue. At her age she is hardly qualified to determine the character of her education. The question of continued musical instruction ought to be decided on the basis of her real capacity in this field and her actual interest in it. If Rosa's interest in music is low or her talent is very limited it may be well to drop the lessons—at least for the time.

Expenditure for clothes is really not related to the girl's musical education. The amount to be spent for cloth ought to be determined on the b of her actual needs in relation to whole family budget. Whether amount be smaller or greater should have a real part in choos clothing. Choice on her part may a large extent satisfy the desire "extra" clothing.

Can haste be taught?

QUESTION: Marilyn and Bob are sl about so many things. If one of them sent to a store for something it seems take forever to get the errand done. both of them go, they consume ev more time. The same thing happ about getting ready for school, gett dressed, putting their rooms in order, even doing the things which they li Bob is older and seems to have improv a little, but not enough. What can c do?

REPLY: Some psychologists ha observed that children move mo slowly than adults in most things. Ev preferred activities are perform more slowly—and disliked acts ev more slowly. Children cannot be ma into grownups by edict. It takes a lo time to assume adult ways.

There are some situations when child needs to move more quickly. such cases the offering of some ince tive is likely to call forth a speed response. Rebuke is not very effecti but praise for a pleasing performan may prove helpful. It is better to wo on one task at a time rather than t ing to effect a great reform along t whole line with one big push. At t same time one should remember th the same kind of performance shou not be expected from all children. P tience and understanding are in ord

BOOKS

A CATHOLIC PRESIDENT?

God and Man in Washington. By Paul Blanrd. Beacon Press. 251 pages. $3.50.

Appearing at the beginning of an election r in which a Roman Catholic is a leading sidential candidate, this book could dly have been more timely. One-fourth the text is given to the chapter: "God, n and the Presidency."

Anyone looking for an anti-Catholic tirade l be disappointed. With rare detachment, nshard discusses the "Protestant monop-" of the White House in relation to the nstitution's dictum that "no religious test ll ever be required as a qualification to office." He insists that this subject uld not be taboo, but should be exposed frank and friendly discussion.

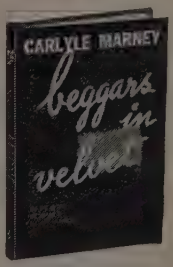
The author's analysis of the problem rests references to the Canon Law in which itions opposite to traditional American nciples are made applicable to all Roman tholics. He feels it is reasonable for inigent voters to seek knowledge of a canate's stand on these issues.

The book is much broader in scope than relevance to the 1960 election would icate. It is a scholarly but highly reade discussion of the dilemmas which arise of religious pluralism in a democracy. Divergent Supreme Court decisions, Conssional declarations and evasions, relin and "religiosity" in Washington come der Blanshard's sharp scrutiny. A Uniian with a bent toward secularism, he ues for the religiously neutral state.

Yet he himself fails to be fully logical. says in the first chapter: "The absolute paration of church and state is as unthinke as the absolute union of church and te." But he closes the book with a quoion from Justice Frankfurter in the Mcllum case: "We have staked the very exence of our country on the faith that mplete separation between the state and igion is best for the state and best for igion."

ROBERT E. VAN DEUSEN

3 new answers to modern living



Beggars In Velvet

By Carlyle Marney. Thirty-six observations on the problems of life in today's world. Dr. Marney offers effective counsel for all who seek a richer, fuller, and more satisfying life. $2

When Trouble Comes

By James E. Sellers. Dr. Sellers points out the resources a Christian possesses for combating both the physical and the moral evils in this life. A Christian view of evil, sin, and suffering. $2

Point of Glad Return

By Lance Webb. A vital discussion of the changes that can be brought about in your life by faith in Christ. The meaning and the hope of the Christian faith presented in relationship to your needs. $3.50

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COMPETITION FOR MINDS

Christianity and Modern Paganism. By Lawrence D. Folkemer. Muhlenberg Press. 122 pages. $2.

Here is a book written by a "thinking man" for "thinking men." The five chapters are the 1959 Knubel-Miller lectures given by the pastor of the Church of the Reformation, Washington, D. C.

The author looks realistically at the w in which Christianity is called to be a demptive influence, and sees the "cult despisers" of secularism and scientisn modern Western life and the "cultured c petitors" of Eastern religions as real ener

The reader will discover himself in middle of the arena where Christianit struggling for dominion of men and world. He is challenged by the auth appeal for intellects—redeemed and d cated under God—to enter into active intelligent dialogue with the despisers competitors of this world's cultures.

In enunciating the mission to which church is called, the author makes "do to-earth" suggestions — learning how listen, demonstrating acceptance and ap ciation of another point-of-view, and rec nizing the interdependence and indigen tion of Christianity in all the world.

The problem is clearly analyzed and w documented. The language is clear incisive. The author has done well in ducing some baffling problems to terms are understandable. LLOYD L. BURKI

Chicago

SYMBOLS SIMPLIFIED

Signs and Symbols in Christian Art. George Ferguson. Oxford University Pr 123 pages. $7.50.

The handsome volume of the "signs a symbols" of Christian art, published at $ in 1954, appears practically in full in t slimmer book at $7.50. It is redesigned a smaller type. The extremely generc margins are reduced, and line drawings more closely grouped together. But fu page illustrations (16 in four-color, black-and-white) have been kept. They a a superb sampling of the Samuel H. Kre collection of Renaissance art, mostly in t National Gallery in Washington.

This is practically an encyclopedia of bi lical personalities and of saints of the ear church, plus the flowers, plants, animals the Bible. The pictures have been skillful used to illustrate the wealth of informati in this volume.

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therans Open $7.6 Million General Hospital in Chicago

By JOHN E. COOPERRIDER

HICAGO — The new Lutheran General pital north of Park Ridge, built at a cost 7.6 million, was opened and dedicated Dec. 24.

erving the north and northwest suburbs Chicago, the seven-story hospital is part contemplated $35 million medical cen- to be built on the 63-acre site. Plans ude establishment of the first Lutheran ical school in the United States.

s a part of the dedication ceremonies a istmas Eve pageant, "Inn of Many ms," was telecast from the hospital.

bout 10,000 persons attended open se on the Sunday before the dedication.

institution's budget for 1960 involves million including a $2 million payroll 900 full- and part-time employees.

unique feature of the hospital program s department of pastoral care, already staffed by a director and three full-time chaplains. This department sponsored an institute Jan. 4-7, for clergymen and industrial personnel officers, on the problem of alcoholism.

Speedy Circuit Rider

ON CHRISTMAS DAY, Pastor Warren F. st of Norwood Park Church, Chicago, d a problem. He had been asked to rve as liturgical narrator for the Christ- as telecast from St. Andrew's Church, here the Rev. George W. Wolf is stor.

The program was scheduled for 10 M., but Pastor Best had a Christmas mmunion service at Norwood Park at 15 A.M. It looked as if he couldn't ake one or the other.

Chicago police solved the tight time hedule. Pastor Best left his own urch after the Creed, got into a police r and was whisked through Chicago affic at speeds up to 90 miles per hour. took four and a half minutes for the x miles from Norwood Park to St. ndrew's.

Synod Budget Met 88 Per Cent

ILLINOIS SYNOD books for 1959 were closed Jan. 10. The synod had met 88 per cent of its budget, and forwarded 85 per cent of the ULCA apportionment to church headquarters. Lutheran World Action quota was achieved 100 per cent. Also received was $292,300 toward the $1.5 million goal for United for Christ's Tomorrow.

CHICAGOLAND LUTHERANS contributed a record 165,000 pounds of clothing in the annual Thanksgiving appeal for Lutheran World Relief. Volunteer workers from 20 churches have processed and baled much of the clothing for shipping.

CORNERSTONE LAYING for Good Shepherd Church, Prospect Heights, was scheduled for Jan. 24. The mission congregation led by Pastor John E. Cooperrider is building its first unit.

Child Welfare Agencies Merging

MERGER IS THE ORDER of the day in Illinois Lutheran child welfare circles. Steps were taken recently to merge the Lutheran Home Finding Society of Illinois and the Norwegian Lutheran Children's Home in Edison Park.

When consolidated, the new Illinois Lutheran Welfare Association will offer "across-the-board" services for children.

More complicated are the moves taking place among four other agencies, all related to church bodies planning merger into the Lutheran Evangelical Church in America. These are Lutheran Social Service (Augustana), with facilities in Chicago, Andover

ILLINOIS . . .

and Joliet; Nachusa Lutheran Home for Children, Nachusa; Danish Lutheran Children's Home, Chicago, and Children's Receiving Home, Maywood.

A tentative blueprint for a merged agency was submitted Jan. 8 by a committee of executives. It could be a separate entity operating child welfare services, or a unit of a total social service organization embracing care of the aged, chaplaincy and other welfare services.

The committee proposed a decentralized structure. The administrative and service center would be in Chicago, with branches at Nachusa, Moline-Rock Island, Rockford, Springfield and possibly in the southwestern corner of the state.

Lutheran Social Service would form the nucleus of the staff providing casework service to parents and children, foster family care, homemaking service, service to unwed mothers and adoption service in the Chicago area. Similar services would be offer at Nachusa for the north and west ar of the state.

The Maywood home would be used treatment and group care of school a teen-age children. The Danish home wou be used for mentally retarded children, t Joliet home for care of the aged, and t Andover home for purposes other than ch care.

Dr. Weeg Jamboree Chaplain

Dr. A. Howard Weeg, president of the nois Synod, has been selected to serve as Lutheran chaplain-general at the 1960 Jam ree of the Boy Scouts of America, at Color Springs, Colo., July 22 to 28.

Dr. Weeg will be in charge of the Luthe chaplains assigned to the Boy Scouts' gi 50th anniversary rally and will direct servi held during the Jamboree for Lutheran Scouts.

ICELANDIC

Winnipeg Conference Set for Synod Pastors, Lay Leade

By O. JACK LARSON

WINNIPEG, MANITOBA — The evangelism and stewardship committees of the Icelandic Synod will hold a combined conference for pastors and lay leaders at First Lutheran Church, Winnipeg, on Feb. 6. Congregations of the Western Canada Synod also are co-operating in the conference.

THE REV. OLAFUR SKULASON, pastor of the Mountain, N. D., parish for four and a half years, returned to Iceland in October. The Rev. O. Donald Olsen was elected to fill his post as synod secretary.

The Rev. Hjalti Gudmundson, of Reykjavik, Iceland, was called to the Mountain parish. He arrived in late November and was installed on Dec. 16 by Synod President Eric Sigmar. Pastor Gudmundson, ordained only a few weeks before coming to America, was a soloist in the Domkirkja (Cathedral Church) in Reykjavik.

ST. STEPHEN'S CHURCH, Winnipeg, bro ground Jan. 17 for a $90,000 first u building. The congregation has used t local YMCA for services since organizi nearly five years ago.

ARBORG-RIVERTON PARISH voted to divi and call a second pastor a year and a h ago. The Riverton congregation built a n parsonage, but after 13 formal calls is s without a pastor.

GLENBORO CONGREGATION is building addition to the church, expected to c about $5,000. The church celebrated 40th anniversary in mid-October.

MEMBERS OF First Church, Winnipe honored Dr. and Mrs. V. J. Eylands for 2 years of continuous service to the congr gation.

GIMLI PARISH has Pastor Kolbeinn Si undson, of Seattle, Wash., as interim pasto

ivinity Student Pays Way as Wittenberg Campus Cop

PRINGFIELD, OHIO—For 24 hours each
k Don Heaps wears the uniform of a
pus policeman at Wittenberg University.
l for another 16 hours he works as a
nber of the university's maintenance
.

n Sundays he exchanges his uniform and
k togs for clerical robes as he preaches
Lutheran churches in a five-state area
ounding Ohio.

n addition to his 40-hour work week and
reaching duties, Heaps spends 18 hours
kly in classes at Wittenberg's Hamma
nity School, where he is a second-year
ent.

here are other students at Hamma who
y a heavy work schedule and heavy
emic loads at the same time.

t Heaps is symbolic of a growing trend
eological training at Hamma—a trend
is bringing increasing numbers of older
to the campus for theological training.
aps is a 41-year-old grandfather—one
vo enrolled this year in the seminary.
one of 24 students who are 30 or older.

e route to the ministry has been a cir-
us one for Heaps. It began in 1936
he went to work for the railroad, after
ating from high school in Pennsyl-
. He left the railroad after six years
nlist in the Marine Corps, where he
d from 1942 to 1945.

guess I was one of those that picked
oxhole religion in the service and it
left me," Heaps relates.

aps went back to work for the railroad
the war. In 1947 he suffered a broken
in a railroad accident—a mishap that
him out of work for four years.

1951 he converted an old hobby into a
ssion and opened a portrait studio in
Pa. By 1955 the studio had become a
s, but success in this field wasn't
h for Heaps.

h the approval of the members of his
y—his wife, Anita; daughter Jessie,

Don Heaps on night patrol of university

and son Rusty, Heaps decided to return to college and prepare for the ministry. The family treked to Greenville, Pa., where Heaps enrolled at Thiel College.

Two years and nine months later he had completed the four-year course, had graduated summa cum laude, and was on his way to Ohio to begin a seminary career. At the seminary he picked up where he had left off at Thiel, working as a college maintenance man.

Along the way, his daughter Jessie became Mrs. Dean Stuyvesant. Mr. and Mrs. Stuyvesant, who live in Greenville, Pa., became the parents of a daughter, Dianna Lynn, three months ago.

Does he recommend a similar program to other older men who are thinking about the ministry?

Continued on page 44

MINNESOTA

Valley of Peace Mission Builds $200,000 First Unit

MINNEAPOLIS—Construction is well underway for the $200,000 first unit building of Valley of Peace Church, Golden Valley, Minneapolis. Ground was broken last November.

The structure will provide a fellowship hall seating 300, parish education units, offices for the pastor and secretary, two nurseries, a Sunday school office and classrooms.

This has been the largest undertaking of any new mission in the history of the Northwest Synod. The congregation, not yet four years old, has 400 confirmed members and 741 baptized. They raised $128,000 in cash and pledges for the building fund.

The Rev. Michael D. Furney organized the congregation in 1956 and has continued as the first pastor. —PAUL L. WETZLER

ROCKY MOUNTAIN

Luther League Convention Brings Record Attendance

By OLIVER F. WEAVER

DENVER — Largest gathering of young people in the history of synod was the Rocky Mountain Luther League convention held in Colorado Springs Dec. 28-29. Host churches were First Lutheran, William Goede, pastor, and Shepherd of the Hills, Harvey Prinz, pastor.

The Rev. Arthur Bauer, associate secretary of the Luther League of America, was guest speaker, and twelve other pastors attended.

Newly elected officers are: President, Fred Setzer of Hope Church, Pueblo; vice president, Virginia Brod, Messiah, Denver; secretary, Mariya Futchs, St. Paul's, El Paso; treasurer, Robert Elston, King of Glory, Arvada. Pastoral advisors are Harold Skinner, Canon City, and Charles Hoe Arvada.

Pastor Furney conducts service at sit future Valley of Peace Church, Minnea

ULC WOMEN of the Denver area he workshop Jan. 10, the best attended i history. Host church was Good Shep Newell Mendenhall, pastor. The theme "Working for Christ," with eight discus groups.

The Rev. Edward Hummon of Holy C gave the devotions; Pastor John Gerber of Epiphany presented the social mis program of the ULCA; Dr. Leelanc Soker, synod president, led a question-answer period and explained the co LECA merger.

Benevolences Paid in Full

SYNOD OFFICERS, depressed with a d of over $15,000 two months ago, were l to the mountain tops by Jan. 10 when congregations had responded to a sp appeal which paid in full all benevole Lutheran World Action, and special gift institutions, and put the synod budget out in front.

ROCKY MOUNTAIN SYNOD'S 69th con tion will be held May 9-12 at St. P

chine congregation shown at first service in new building. Pastor Schweitzer is at lectern

ADA

ung Quebec Congregation Worships in New First Unit

By NORMAN BERNER

TCHENER—Our Saviour's Church, La-, Quebec, worshiped for the first time s new first unit building on Dec. 20. nd was broken last Aug. 30. This con-tion was organized in 1956 by the Rev. . Zinck, and the present pastor is the Alvin Schweitzer.

PHILIP'S CHURCH, Toronto, acquired w site on West Deane Park Drive, a nile north of the former site which was priated by the Township of Etobicoke summer. Pastor Carl Cronmiller ex- the congregation will begin construc-tion of its first unit as soon as necessary changes in the plans can be made.

THE REV. ERIC REBLE was commissioned for service in India on Dec. 27, in his former church, St. Paul's at Bridgeport.

THE REV. WALTER J. GOOS became pastor of the Neustadt Parish this month. He formerly served Redeemer, Fisherville.

KY MOUNTAIN . . .

ch, Albuquerque, N. M., the Rev. klin C. Heglund, pastor.

NITY CHURCH, Boulder, Colo., finished w educational unit just in time for dedi-n Dec. 27, the last Sunday of the pas-e of the Rev. John B. Rupley, Jr. Pas-upley accepted a call to St. Timothy ch, El Paso, Tex., and was installed Jan. 3 by Synod President Soker.

NITY CHURCH, Laramie, Wyo., is build-n educational unit adjoining the church ng, to be finished next fall. The Rev. U. Shaffer is the pastor.

Mass Media Uses for Religion To Be Examined at Gettysburg

GETTYSBURG, PA. — "The Message and Mass Media" will be the theme of Religious Emphasis Week Feb. 14-17 at Gettysburg College, according to Robert J. Menges, general chairman.

Menges is also president of the Luther League of America. He is a senior psychology major from Menges Mills, Pa.

Dr. Martin E. Marty, associate editor of *The Christian Century*, will be the principal speaker at the annual conference.

During "REW" the college family will examine the roles of music, art, advertising, periodicals, literature, motion pictures and drama in religious communication.

Church School Superintendents Hold Study Conferen

By PAUL VALENTINER

NEW YORK—Superintendents of Metropolitan church schools spent Jan. 9 studying their jobs.

Meeting at St. Luke's, Woodhaven, for the fourth annual Superintendents Conference, were 145 Sunday school, weekday church school, and departmental superintendents from churches throughout the area.

Parish education committees of the New York and three Long Island conferences again sponsored the meeting.

"The one-day conference developed four years ago from the idea that superintendents should be considered as important leaders in the congregation and that their problems should receive special consideration," said Harold E. Wefer, chairman of the Queens Conference committee.

"Too often we have merely lumped superintendents with teachers at training meetings and as a result have not been able to give them the kind of help and guidance they need.

"The annual meeting has been so successful with us that synodical officers have urged that similar conferences be held throughout the synod," he said.

Following devotions by Robert Mohr, host pastor and Queens Conference presi and an address by Associate Secretar the Board of Parish Education Law Reese, on "What makes for a well-ord Sunday church school," the particip broke up into small discussion groups three one-hour periods.

"How Do We Worship?", "What Do Teach?", "Contacts with the Home", " Conference Programs", "Evangelism in Church School" were subjects discusse

For the final hour John Day and Ann Frankle, professional educators, s on "What the Church School Expects o Child."

Tri-Conference Meeting Feb. 2

MORE THAN 300 church school wo are expected for the annual Tri-Confer Church School Association meeting Feb at St. Peter's, Manhattan.

Starting at 10 A.M., discussion groups teacher workshops will probe the th "Goals of Christian Education."

Instruction on better teaching techni will be offered teachers by grades. In afternoon lesson planning, discipline counseling will be studied.

Parish education committeemen of four metropolitan conferences plan superintendent's me

ew this year is a "Problem Clinic" in
h teachers can secure assistance with
ific cases giving them trouble.
misnomer, the Tri-Conference Associa-
is actually composed of five New York
New England Synod conferences: New
; Brooklyn, Queens, Nassau-Suffolk,
New England. The discrepancy crept in
the large Long Island Conference was
led into three units two years ago.

NEW MISSION FIELDS

*ew Lutheran congregations are being
loped in the locations listed here. Per-
living in or moving to these areas are
ed to attend services with the new
A group. Mission developers assigned
he Board of American Missions are
tified with each area.*

IFORNIA
aremont (Clifford B. Holand)
RIDA
inesville (Norman E. Kieffer)
cksonville, S.E. (Bernard F. Wise)
y West (Gerald C. Wise)
nice (Charles I. Rowe)
NOIS
oria (George S. Munroe)
auconda (David W. C. Roth)
ANA
nchester (Herbert W. Jones)
NESOTA
Paul, McCarron Lake (John H. Simonds)
GON
od River (Ernest W. Vetter)
NSYLVANIA
orsham (Elwood O. Semmel)
alvern (John N. Miller)
TH CAROLINA
arleston (Walter W. Shealy)
T VIRGINIA
ckley (Charles L. Delaney, Jr.)
ON, CANADA
hitehorse (Modris K. Gulbis)
ARIO, CANADA
rlington (Wilfred A. Myra)
chmond Hills, Toronto (Richard A. Tubbe)

Chaplain Kirsch to Become Member of Wagner Faculty

NEW YORK—The Rev. Paul J. Kirsch, chaplain at Wagner College since 1945, will leave this post at the end of the summer to pursue graduate work at New York University. As of Sept. 1 he will become associate professor of religion and religious education at Wagner, and will assume full-time teaching duties in February, 1961, after completing his studies.

Chaplain Kirsch has been awarded a Samuel Trexler Fellowship by the New York and New England Synod, and is being granted a one-semester educational leave by Wagner.

PENNSYLVANIA

Central Penn Benevolence Receipts Fill ULC Quota

By VIGGO SWENSEN

HARRISBURG — Favorable benevolence returns from throughout the Central Pennsylvania Synod are reported by Dr. Ralph C. Robinson, synod secretary, who is convalescing at home after a severe illness.

Total 1959 apportionment receipts were $2,288,715, of which ULCA received the full quota of $1,388,510. Synod's share was $105,000 short of its Part II budget.

Lutheran World Action receipts of $266,065 amounted to 102 per cent of the goal.

Secretary Robinson noted that synodical giving to apportionment has increased almost $1 million since 1954. He commended two congregations. One was St. John's, Steelton, Charles Davis, pastor, which paid in full despite the 116-day strike of the town's steel plant. The other was Trinity, South Harrisburg, Carl Frederick, pastor. In the midst of a building program this comparatively small congregation met its full apportionment in September; by year's end it sent an extra $1,900 for apportionment and exceeded its LWA quota by $400.

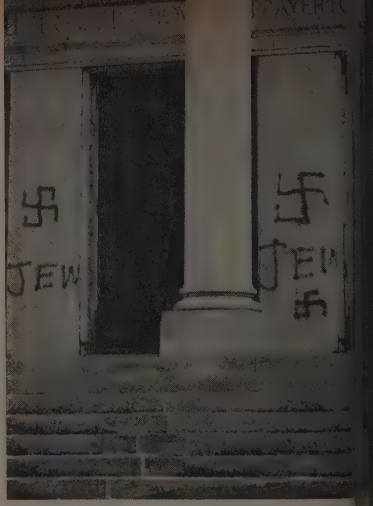
House of Worship Desecrated

NAZI SWASTIKAS and the word "Jew" were painted crudely over entrances to Jewish Reform Temple Ohev Sholom during the late hours of Jan. 6.

The entire community felt outraged. Governor David Lawrence, Mayor Nolan Zeigler and District Attorney Martin Lock expressed official and personal indignation, and messages of sympathetic concern poured in to the Jewish congregation from all quarters.

The Rev. Wayne Zunkel, of the United Churches of Harrisburg brotherhood committee, said: "As Christians we cannot but deplore these misguided acts . . . we join with our Jewish brethren in prayer for those who in these troubled times have lost their way."

Police arrested two 19-year-old youths and charged them with malicious mischief. Both admitted their part in the desecration. There was no explanation except the remark of one youth: "They think they are better than I am."



Vandalism at Harrisburg Jewish Temple

PA.: HARRISBURG . . .

New Members on Service Board

LUTHERAN SERVICE SOCIETY of Greater Harrisburg received several new board members last Dec. 11. Installed by Dr. Richard Martin, of Augsburg Church, were William E. Manbeck, the Rev. Harold B. Helfrich, Dr. John J. Snyder, the Rev. James E. Morecraft and Mrs. Wallace H. Alexander, all of Harrisburg; Mrs. Harold D. Foster and Maynard M. Small, of New Cumberland; the Rev. Robert M. Lezenby and the Rev. Charles C. Frazier, of Hershey; John D. Ulsh, of Millersburg, and the Rev. John J. Weikel, of Dalmatia.

The society operates homes for the aged in Harrisburg and Camp Hill. A third home will be built beginning this month.

Prayer Week in Middletown

SIX PROTESTANT churches in the Middletown area reached nearly 1,600 persons Jan. 4-10 in the Universal Week of Prayer observance. During the week 1,295 persons assembled in 83 homes to discuss and p tice prayer. About 300 attended the cluding service Jan. 10 in St. Peter's theran Church, Dr. Paul Clouser, pas Dr. Viggo Swensen of Harrisburg was guest preacher.

AFTER 28 YEARS in Pennsylvania paris the Rev. Charles I. Rowe has accepte call from the Board of American Missi to develop a mission in Venice, Fla., ginning Feb. 18. He announced his resi tion from Trindle Spring Church, Mech icsburg, where he served nearly 20 ye

TRINITY CHURCH, Camp Hill, assu two units ($1,200) annual support of Rev. Donald R. Gebert, ULCA missio to British Guiana.

Seminary Elects Field Director

GETTYSBURG — The Rev. Herbert Stroup, Jr., pastor of Trinity Church, C Hill, was elected by the board of direc of the Lutheran Theological Seminary, tysburg, as full-time director of the se nary's field work program.

A sabbatical leave has been granted tor Stroup for graduate study in psychol He will assume his work at the semin September 1.

on of Johnstown Ends rvice at Two Chapels

By ROBERT G. SANDER

OHNSTOWN, PA.—After a half century an resting service in the field of Christian cation by the largest church of the Pitts- gh Synod will come to an end. Two pels started by Zion Church, Johnstown, ly 50 years ago will be closed this nth.

n April 1909 Zion Church built Salem rch in the Moxham section of Johns- n. This was approximately four miles n the parent congregation downtown. day school was held Sunday mornings, ching services on Friday evenings.

o serve even more members the mother gregation opened Bethany Chapel in the nut Grove section on June 10, 1916. day school was held Sunday mornings, ching services on Monday evenings.

ttendance fluctuated over the years. ally around 100 attended Sunday school, ser number went to the preaching serv-

In recent years attendance at the ching services declined so much that were discontinued.

ow with the completion of a new $350,- parish education unit downtown, church ers felt there was no further need for chapels. The buildings will be offered sale.

e Rev. Andrew J. Rehbogen, Zion pas- says: "After all, the people in the els really belong to Zion. They send their children down here for catechetical instruction. We found that many people in the chapels relate themselves to the church only through the Sunday school. We feel they should first of all relate themselves to the church. We think the need for the chapels has ended."

Pastor Rehbogen, E. G. Kuyat, W. H. Dreikorn and G. H. Neustiel at dedication of Zion's new parish education building in Johnstown

The new parish education building was dedicated in mid-November, before the contractors had finished their work. The congregation hopes to occupy and use all parts of the new building by the middle of February. Sister Lois Stormfeltz is acting as director of religious education.

Allegheny Home Dedicated

NEWLY BUILT Allegheny Lutheran Home in Johnstown was dedicated Sunday after-

Continued on page 44

s the modern Johnstown unit of the Allegheny Lutheran Home, dedicated in mid-January

Paid Advertisement

New Group Health Insuranc Available to Every Reader o The Lutheran—65 and Ove

Including New Medical Coverage Which Helps You Pay F Doctor Visits—to your Home, in the Hospital, in the Doctor's Office, or at a Nursing Home

Now, readers of The Lutheran can be among the first to share in a major health insurance advance for men and women 65 and over. Never before have people 65 or over had such a practical way to safeguard themselves against the drain on income that comes with sickness and hospital care. . . . Here at last is relief from the expense of constant doctor calls. . . . Think of it! In addition to many other benefits never before in one group insurance policy of this type. . . . You get money to help pay for doctor visits, whether at home, the hospital, the doctor's office or in the nursing home!

Only members of the non-profit American Association of Retired Persons can get this coverage . . . and you are invited to join now.

This coverage can never be cancelled because of age . . . and you get it without answering a single question about your medical history. The only requirements are that you be 65 or over and a member of AARP.

NEW OPTIONAL COVERAGE

AARP helped pioneer in getting health insurance for elder citizens with its tremendously successful Standard Plan for Hospitalization & Surgical Benefits—at last breaking through the barrier which denied this protection to elder citizens who needed it most.

Now, after months of hard work a planning, AARP is proud to announ its Optional Plan that includes *benef for doctor's visits*—plus other new fe tures—*in addition* to the hospital-sur cal benefits of the Standard Plan.

AARP is able to offer you this heal insurance — and the freedom fro worry which goes with it—only becau it is a national, non-profit organizati consisting of elder citizens exclusive and functioning solely in their beha

A Message from Dr. Ethel Percy Andrus, *President of AARP.*

"I am sure that you have already read about the work now being done by the American Association of Retired Persons in the important fields of health and financial security.

"I extend an invitation to everyone 65 or over to join AARP and learn about this amazing coverage under which many thousands of our members now have permanent protection.

"This latest accomplishment marks another milestone in our association's history of providing better living for America's elder citizens. It takes its honored place alongside the other special services to our members."

now has more than 300,000 mem-
ers from coast to coast.

HOW AARP SERVES YOU

nder the direction of its founder and
esident, Dr. Ethel Percy Andrus,
ted educator and nationally recog-
zed leader in senior affairs, AARP
ers its members many privileges in
dition to its health insurance pro-
am. Here are a few:

AARP's Drug Buying Service en-
les members to obtain needed drugs
d prescriptions at savings of 25%
d more off the regular retail price.

AARP members also receive practi-
l help and information through the
o AARP publications: Modern Ma-
rity magazine and the AARP News
lletin.

AARP's Travel Service offers big dis-
unts on guided group tours to Eu-
pe and elsewhere.

AARP has strong local and national
gislative Programs to improve and
eguard the welfare of elder citizens.

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u may join whether you are em-
oyed or retired.

SOME IMPORTANT FACTS ABOUT AARP GROUP INSURANCE

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you are 65 or over and belong to the
nerican Association of Retired Persons.

No medical examination is necessary.
health questions are asked.

Protection cannot be cancelled so long
the Master Contract remains in force
d you continue to pay your premiums
a member of AARP.

AARP insurance benefits are paid in
h, in addition to any other protection on
ich you may collect.

No matter how many claims you may
ve, your policy can never be cancelled,
matter how old you are, or how often
u use the policy. There is no restriction to the number of claims for different causes. Even claims for the same or related causes need only be separated by six months.

6. *The spouse of any insured member is eligible* to join the plan regardless of age.

7. There are no waiting periods. Pre-existing conditions are covered except that during the first year you do not receive benefits for conditions for which you are *hospitalized* during the 12 months immediately preceding the date of the claim. (But the policies will cover all pre-existing conditions for which medical treatment was given only outside the hospital.)

8. The Plan is underwritten by the Continental Casualty Company, Chicago, Illinois, one of the largest insurance companies in the world.

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Get all the facts about AARP's health insurance in time for the current enrollment period. You can only join by mail, AARP employs no solicitors or canvassers. SEND NO MONEY. Simply fill out and mail the coupon below to American Association of Retired Persons, Dept. 162, Colonial Building, 15th St., N.W., Washington 5, D.C. You will get complete details by mail—plus a FREE copy of Modern Maturity, the official AARP magazine.

But don't delay. To make sure you don't miss the current enrollment period, we urge you to mail the coupon now.

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Dept. 162, Colonial Building,
15th Street, N. W., Washington 5, D. C.

Please rush me my *free* copy of Modern Maturity . . . and *free* details about your group health insurance. I am under no obligation.

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(please print)

Address.....

City.....

Zone.....*State*.....

PA.: JOHNSTOWN . . .

Continued from page 41

noon, Jan. 17. Dr. Walden M. Holl, president of the board and pastor of First Church, Johnstown, presided at the ceremony.

This is the second institution for older persons erected by the East and West Allegheny Conferences, Central Pennsylvania Synod. The home in Hollidaysburg was opened in November 1951.

William B. Hancock is superintendent of the new $1,200,000 home which provides care for 80 persons. The matron is Mrs. Elizabeth Moul.

SEVERAL YEARS BACK the East and West Allegheny Conferences asked the Board of Directors of the Allegheny Lutheran Home to act as the inner mission agency on the territory of the two conferences. The home board agreed to do this. Legal complications were visioned had the charter of the home been changed, so the home board petitioned the Blair County Court for a second charter, in the name of the inner mission. The charter was granted.

OLDEST COMMUNICANT of St. David's Church, Davidsville, Mrs. Elizabeth Swank, was 101 on Dec. 13. Mrs. Swank was on a farm not far from where she liv day, and is the oldest living direc scendant of the founder of Johnstow has five children, 19 grandchildren, 54 grandchildren and 37 great-great-gran dren.

DIVINITY STUDENT . . .

Continued from page 35

"It isn't an easy decision to come Heaps answers, "but in my case ther no other decision that I could make. impacts of my return from war servic accident and my recovery constituted that I just couldn't ignore."

Heaps believes that an exceptional gram now being tried at Wittenberg w especially valuable to older men ret to college and the seminary in the f

The plan provides mature laymen courses to prepare them for the mi and makes it possible to compress the of seven academic years into five cal years. By offering credit through exa tions, this five-year period may be f reduced, according to Dean E. E. Flac

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Services 11 a.m. & 7 p.m.
WEEKDAYS
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Charles B. Foelsch, Ph.D., Pres., Berkeley 8,
There is room in the West for quality minist dents. College men of Christian conviction, in mind, and with a zest for hard work and h people, should choose no vocation until the weighed the claims of the gospel ministry.
College graduates apply now. A new class l 30 men, enters Sept. 5, 1960. Catalog. Infor

MEET THE
AUTIFUL AMERICAN

years ago life for Chung San Kim was
ss. He had no home in war ravaged
Korea. His mother died during the
nist invasion. Even the chance to go
ool was denied him. His invalided father
not earn enough for Chung San's food
hool supplies.
day a truly astonishing thing happened!
e the Children Federation Representative
o their shack and told Chung San Kim
e had a sponsor . . . a kind person who
to help children in need. His sponsor
rs. Sonia Busch of Millbrook, N. Y. in
nited States of America.

Chung San could not believe his good fortune until he received money and undreamed-of gifts of food and warm clothing. The thing that meant more than the feeding of his hungry body was the chance to feed his equally hungry mind. Mrs. Busch's sponsorship meant Chung San could go to school!

Through correspondence, Mrs. Sonia Busch became more than a name to Chung San Kim . . . more than a sponsor. He called her, "Sister whom I only can see in dream." Poignantly he wrote:

"Autumn has stolen away, and now it is early winter here in Korea. The skeletonized trees without reddened leaves are standing lonely . . . Praying for the happiness of my sister."

At the end of every letter he drew a picture to illustrate his thoughts.

With drawings and words touched by poetry, Mrs. Busch in Millbrook, N. Y. knew that in Chung San Kim's eyes, she is a *beautiful American.*

The SCF Family of Sponsors

You, too, can be a *beautiful American* in the eyes of a child. Join with Mrs. Busch and the many sponsors of SCF who get enormous satisfaction from helping children like Chung San Kim in the less fortunate, free countries of the world.

Fill in the coupon below; begin an experience of "people-to-people" help, that can be one of the most gratifying experiences in your life.

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nland . . . Italy . . . West Germany . . . Austria . . or where need is greatest. . . .
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r 1st month . . I cannot be a sponsor but enclosed is my gift of $.....
Please send me my sponsored child's name, story and picture.

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PA.: LANCASTER

Lincoln, Akron Churches To Form One Congregation

By ERNEST J. HOH

LANCASTER—A new congregation of 320 members will be formed when Salem, Lincoln, and Zion, Akron, withdraw from their present parish relationships and unite into one congregation.

This move has in effect formed three "two-church" parishes where heretofore there were two "three-church" parishes. The other parishes involved are the Swamp Church at Reinholds and Mellingers Church at Schoeneck, with the Rev. H. F. Minnich as pastor, and St. Paul's, Penryn, and Emmanuel, Brickerville, of which the Rev. Henry Reed is the pastor.

The new parish plans to use the church at Akron where a new addition was recently completed. A new minister will be called.

HOLY TRINITY CHURCH, Lancaster, has added a sixth home mission congregation by taking on the support of the Rev. William Slee at Fairbanks, Alaska. This congregation also helps with the supp eleven foreign missionaries. Dr. W Fisher and the Rev. Rollin Ray Evel the pastors.

LANCASTER CONFERENCE Luther L held a pre-confirmation and Christian tions rally at Grace Church, Lancast Jan. 10, with 430 attending. A film *Will Go?* was shown. Mr. Jack Lyn the rally and spoke on "God's Lov Your Response."

INTERDENOMINATIONAL Leadership in Lancaster City began Jan. 18, with ment near 500. Sessions are held in and Holy Trinity churches. Fifteen c are being offered.

New Building at Neffsville

ST. PETER'S CHURCH, Neffsville, will cate its new building, a mile from the ent location, on Feb. 28. Dr. Dwig Putman, Central Pennsylvania Synod dent, will speak.

Relocation of the church will mak sible a ministry to the growing popu between Lancaster and Neffsville, acc to Pastor Ernest Huston. Estimated c the new church is more than $200,00

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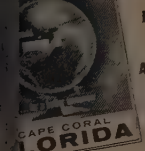

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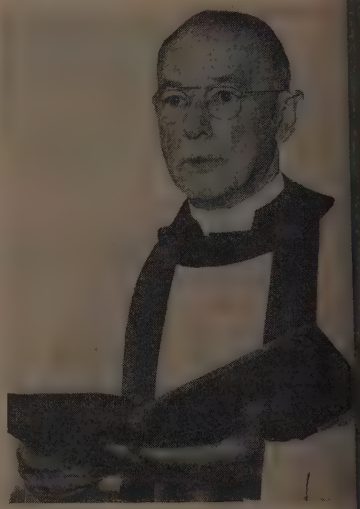
DECEASED

DR. WILLIAM C. SCHAEFFER, 77, died Jan. 18 in Orlando, Fla. A U pastor for 53 years, he had been pres of both the Board of American Mis and the Parish and Church School B and chairman of the Committee on Ch Architecture.



DR. W. C. SCHAEFFER

Dr. Schaeffer was born in a Richm Va., parsonage. Graduated from Newb College and Southern Seminary, he t graduate study in Berlin and Leipsic. Du his first pastorate at St. Mark's Chu Charlotte, N. C., he taught religion philosophy at Elizabeth College.

During ten years as pastor of Redee Church, Atlanta, Ga., Dr. Schaeffer or ized mission congregations in Lakel Fla.; Birmingham, Ala., and Chattano Tenn., and laid the groundwork for ot in St. Petersburg, Fla.; Senoia, Ga., Andrews, N. C. He served as president the Synod of Georgia and Adjacent St from 1913 to 1918, and was secretary of National Lutheran Commission for Sold and Sailors in 1917-18.

1919 Dr. Schaeffer became pastor of hn's Church, Allentown, Pa., where s to remain for nearly 34 years. Late 2 he stunned his congregation by re- "to go out where there are fields I can still be of service." At the same e resigned from the Board of Ameri- lissions, of which he had been presi- or two terms, and accepted an assign- from the board to develop a new mis- n the border between Orlando and Park, Fla.

John's Church was organized within a with 295 members. The congregation o fast that a second pastor was called 56. It became self-supporting a year In 1959 the church had more than baptized members.

Schaeffer was formerly a director of elphia Seminary, and a ULCA rep- ative on the National Lutheran Coun- He received the honorary degree of of divinity from both Newberry Col- nd Muhlenberg College.

is survived by his wife, the former G. Wagner; a brother, the Rev. H. Schaeffer of Leesville, S. C., and three , Mrs. John Ewbank and Mrs. E. Ewbank of Andersonville, N. C., and Charles Campbell of Hartsville, S. C. neral service was conducted Jan. 20 at hn's Church, Orlando, by Dr. Royall A. Yount, president of the Florida Synod, assisted by the Rev. Luther D. Kistler, Dr. John Fedders, Dr. Paul Weidley and the Rev. F. Herbert Moehlmann. Burial was in Allentown, Pa.

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$149 FULL PRICE! (for limited time) ONEY DOWN—$5 per month. On US -27 between Ocala and Orlando. High ry. Hard surface streets, electricity, s, schools, churches. 3,000 fishing close by. Write for FREE photos. 217, ORANGE BLOSSOM HILLS, Box 1222, urg, Florida.

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one of two tours—24 days for young e and 44 days for all ages. Travel with rans to visit Lutherans in England, linavia, Germany, Switzerland and e. Including a performance of one e world-famed Passion Plays. De- res on July 1st and July 15th. For er information, write to: Lutheran gn Tours, 318 Marshall Street, Horse- s, New York.

Single German man, 25, well educated, fine family background would like to work for about one year in U.S.A. increase his knowledge of English. Better houseware store or similar enterprise preferred. In return young man or woman is offered privilege to either work or study in Bonn or Munich staying with German family in excellent surroundings. For further details write to Otto Leonhardt Associates, 925 North Hill Road, Baltimore 18, Md.

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for positions in Lutheran child and family services agency. Openings in three cities in Washington State. M.S.W. degree and two or more years of experience are required. Salary approximately $5,400 to $6,300 depending on qualifications. Write for further information or apply to Associated Lutheran Welfare, 1117 - 2nd Avenue, Seattle 1, Washington.

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IN CONCLUSION

AFTER THAT Dec. 11 meeting of the Joint Commission on Lutheran Unity, I expected a bushel of letters about the name—"Lutheran Evangelical"—which was chosen for the new church. To my surprise only a few letters came. Evidently this is not a question on which our people have strong feelings.

I am among those who fail to get excited about whether we are going to be Evangelical Lutherans or Lutheran Evangelicals. There may be a good bit at stake for the "high church" group, because for a long time the word "Evangelical" has been used to mean the opposite of "Catholic." But most of us are not even vaguely aware of this difference.

It's an odd fact that most of the names used by churches in America—"Presbyterian," "Episcopal," "Methodist," "Catholic"—mean almost nothing to the average American. They are taken from Latin or Greek words which never put down roots in English. We have clear pictures of what these churches are in our present-day life, but use their names merely as labels.

IT WAS STARTLING, though, to see a group of sober, responsible churchmen suddenly decide to reverse the order of the two words, Evangelical and Lutheran, to which we have been accustomed. One doesn't expect the unexpected in such circumstances. These men should have gone a step further—translating a Greek word into English and proposing that we be the Lutheran Gospel Church. That's what is meant by Lutheran Evangelical.

Or perhaps the best name would be "Three-Eighths United Lutheran Church." That would describe how far along we are in merging the Lutherans of America, and would leave room for improvement. After the next big m we might become the "Two-T United Lutheran Church."

"Lutheran" as the key word in church title is largely an American The Church of Sweden is the Churc Sweden, like the Church of England Austria and some other European c tries the Lutherans are the Church o Augsburg Confession. In Germany Lutherans are commonly called E gelicals, and where there are two P estant groups they are called the E gelical Lutherans and the Evange Reformed.

IN AMERICA most of us think of selves as Lutherans, the followers of M tin Luther. But there's a ques whether we ought to put so much phasis on the name of one man, e though he was among the half-d greatest men in the church's history. calling ourselves Lutheran Evangelic we would shift the emphasis away f "Lutheran" toward "Evangelical," wh is a good thing.

There probably won't be any ac change in the kind of church we are the kind of Christians we are; jus change in labels. It's not nearly so bre taking as picking out a name for a n compact car or a toothpaste. But teaching our friends how to pronounc five-syllable tongue-twister like "Ev gelical" we may have opportunity to them what it means. They'll shorten probably, to "Evan," as the name of German sect formed in Pennsylvania Jacob Albright was usually abbreviate

But since we have more mergers the schedule in the next fifty years, u eventually we get totally merged, w have plenty of time to think about t next name we want for our church.

—ELSON RUF

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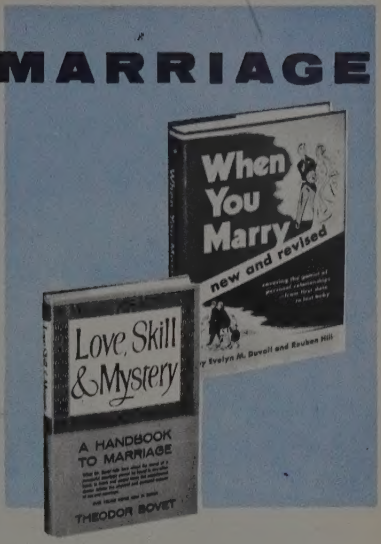

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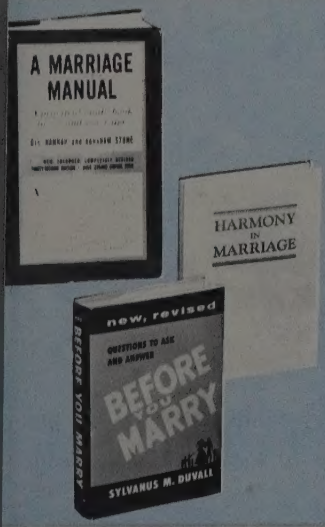

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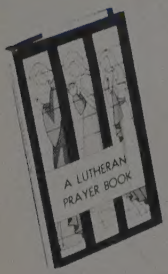

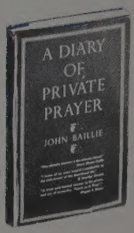

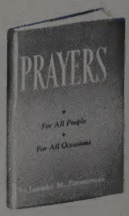

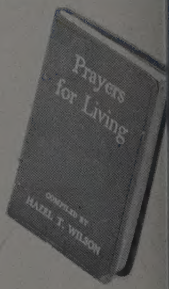

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